

Wind River
Indian Reservation
Interpretive Plan



for the **Eastern Shoshone**
and the **Northern Arapaho**



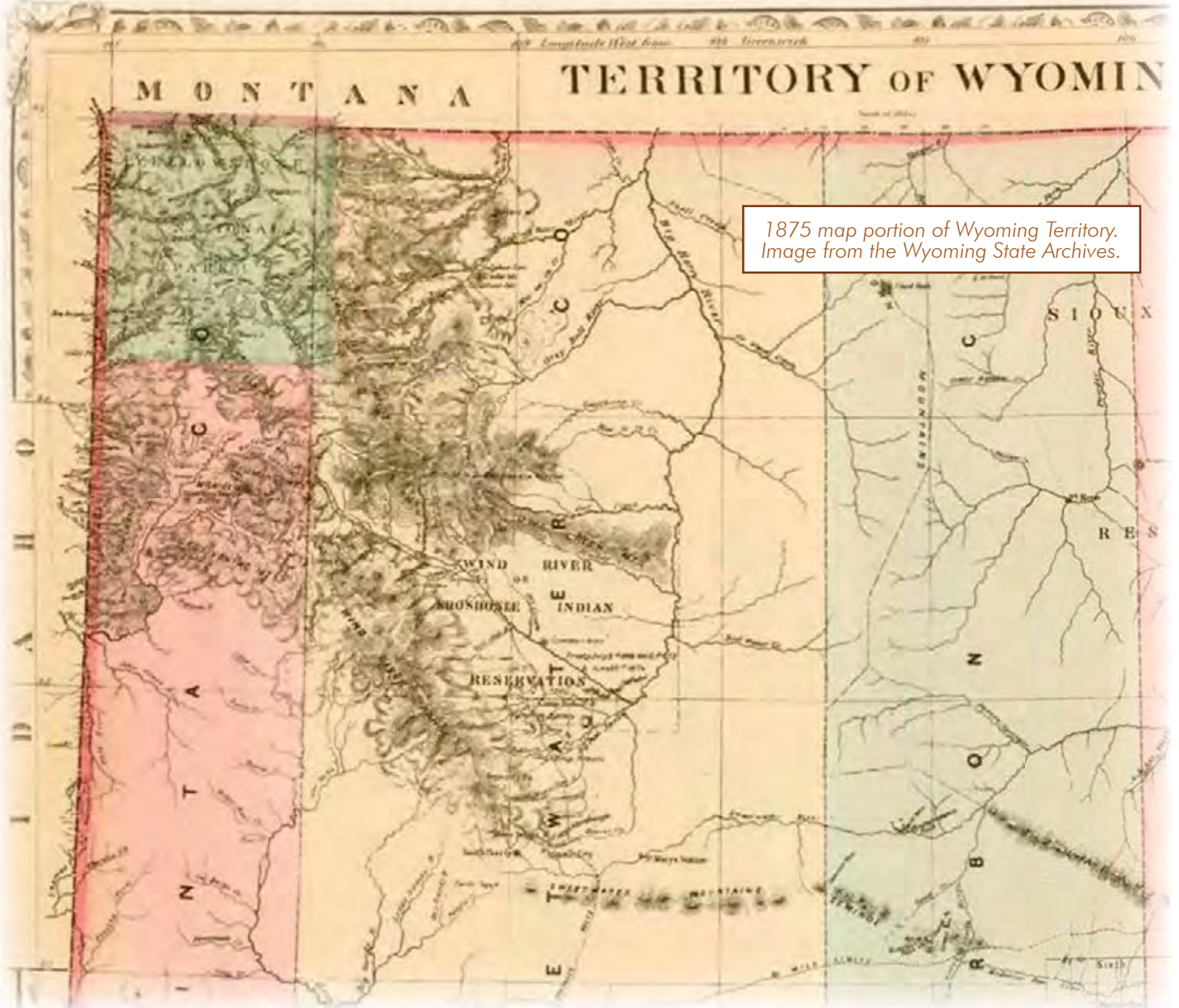
**ARTS. PARKS.
HISTORY.**



Preface

This interpretive planning project was initiated through the desire of many to hear, sometimes for the first time, the history of the Eastern Shoshone and Northern Arapaho people of the Wind River Indian Reservation. This plan attempts to share an important history in order to gain a broader understanding of the past and present of the state. With this more comprehensive understanding, those who contributed to this project hope that a greater historical and cultural awareness can be gained.

This plan reflects the efforts of the Wyoming State Historic Preservation Office, Wyoming Office of Tourism, and the Wind River Indian Reservation. The USDA Forest Service, Center for Design and Interpretation helped guide the planning process by taking ideas and stories and turning them into words and graphics.



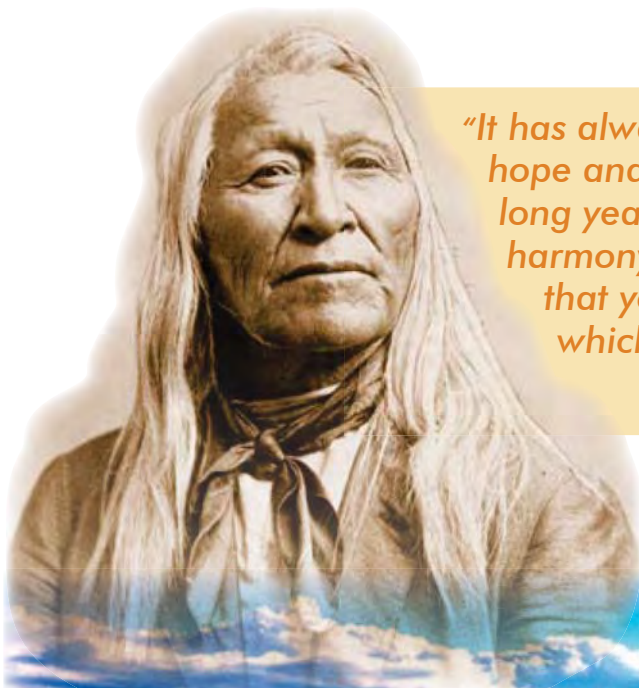
**WYOMING
CULTURAL
TRUST FUND**
ARTS. PARKS. HISTORY.

This project was funded by generous grants from the Wyoming Cultural Trust Fund and the Wyoming Department of Transportation TEAL Grant program as well as funds from the Wyoming Office of Tourism and the Wyoming State Historic Preservation Office. Additionally, countless hours were donated to the project by Shoshone and Arapaho tribal members.

The points of view expressed in this document are presented from the individual perspectives of the Eastern Shoshone and Northern Arapaho tribes. Each tribe has its own perspectives that represent its own history and each tribe spoke only on its own behalf. The views expressed by the Eastern Shoshone are not necessarily the views expressed by the Northern Arapaho and vice versa. These views do not necessarily represent the views of the State of Wyoming.

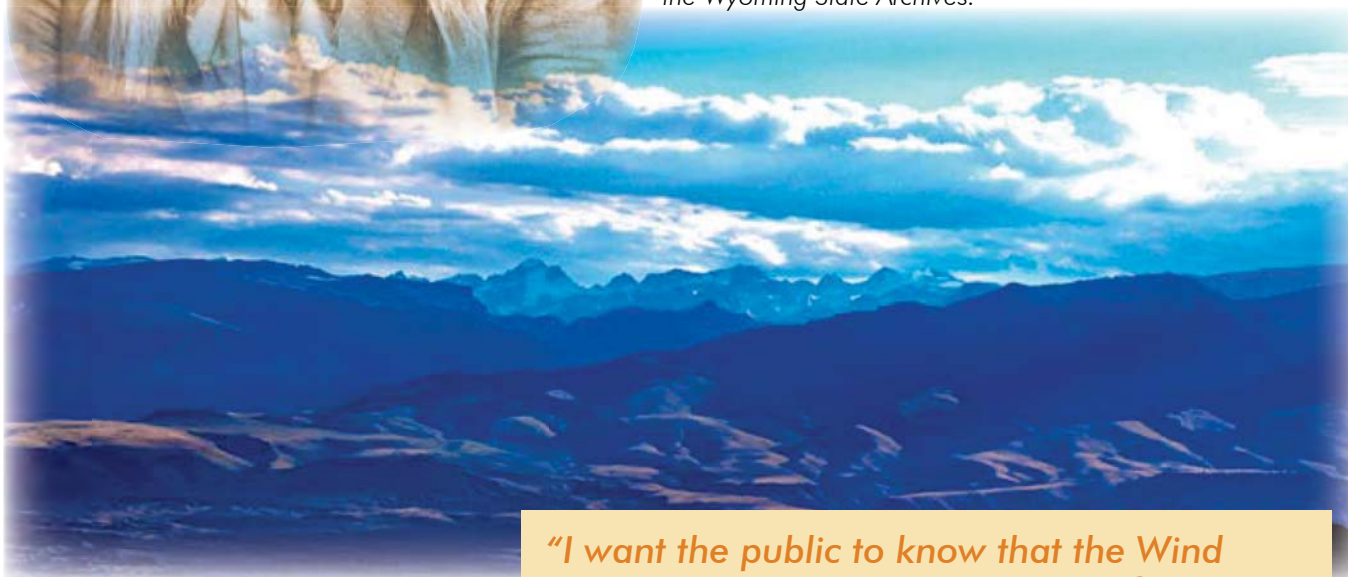
For thousands of years, the Shoshone people have lived in the area now known as the Wind River Country of Wyoming. During the 1860s, respected Shoshone leader Chief Washakie negotiated for the lands of the Warm Valley (as the Wind River Valley was known to the Shoshone) to be the reservation for the Eastern Shoshone people. A treaty in 1863 established loose boundaries for a nearly 45 million acre reservation. The Fort Bridger Treaty of 1868 formally created the Shoshone Indian Reservation and significantly reduced its size to approximately 2.8 million acres.

In 1878, the U.S. Government placed the Northern Arapaho on the Shoshone Indian Reservation for “temporary keeping.” The government failed to move the Northern Arapaho to a reservation of their own and, in 1938, the Shoshone Indian Reservation became known as the Wind River Indian Reservation. Today, the Wind River Country is home to both the Eastern Shoshone and Northern Arapaho tribes.



“It has always been my fervent hope and policy through these long years to maintain peace and harmony – it is my earnest prayer that you will follow the footsteps which I have made for you.”
Chief Washakie

Chief Washakie. Image from the Wyoming State Archives.



Wind River Range by Shawn Ware

“I want the public to know that the Wind River Indian Reservation is a beautiful land with so much to offer and it is home to many families.”

**WRIR Interpretive Plan
Survey Respondent**

All uncredited photos within this plan were taken by staff members of the Center for Design and Interpretation.

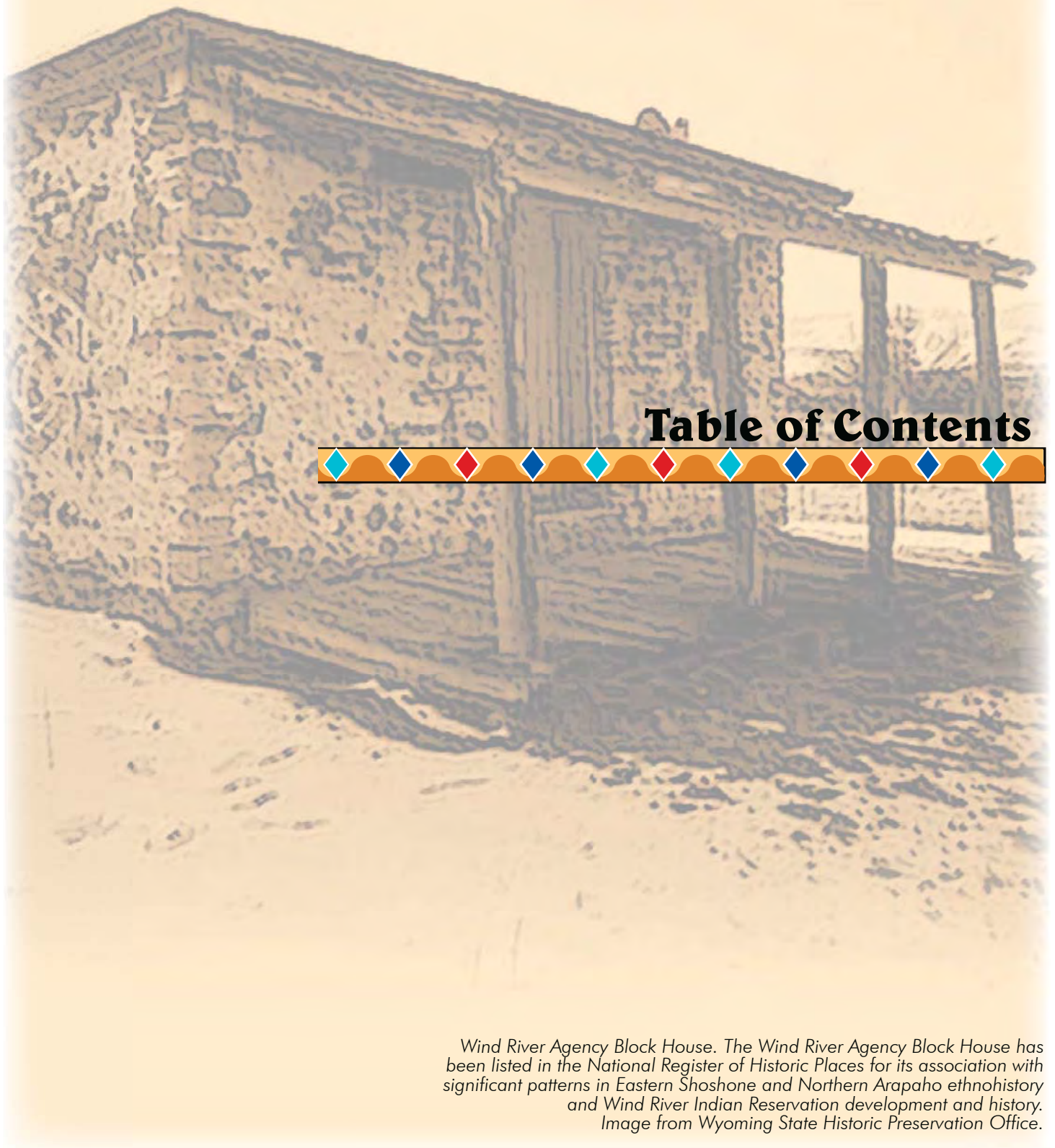


Table of Contents



Wind River Agency Block House. The Wind River Agency Block House has been listed in the National Register of Historic Places for its association with significant patterns in Eastern Shoshone and Northern Arapaho ethnohistory and Wind River Indian Reservation development and history. Image from Wyoming State Historic Preservation Office.

Table of Contents

Background.....	6
<i>Monuments and Markers Tribal Committee</i>	7
<i>Purpose of Interpretation</i>	7
<i>Purpose of this Interpretive Plan</i>	8
<i>The Challenges of Oral History</i>	8
History	10
<i>Introduction to the Wind River Indian Reservation</i>	11
<i>Timeline</i>	13
Audience	22
<i>National and International Audiences</i>	23
<i>Visitor Analysis</i>	24
<i>Pow Wows</i>	25
Planning Assumptions	26
Interpretive Goals	28
<i>Interpretive Outcomes</i>	29
Points of Interest.....	42
Observations & Recommendations.....	42
<i>Interpretive Sites/Points of Interest</i>	44
<i>Off-Reservation Points of Interest</i>	85
Design Guidelines.....	88
<i>Signage and Portal Entry Design Concepts</i>	91
Cost Estimates.....	94
Recommendations.....	96
<i>Review</i>	97
<i>SHPO Review Policy</i>	97
<i>General Signage</i>	97
<i>Design Character</i>	97
<i>Economic Development</i>	97
<i>Staff Position</i>	97
<i>Fostering Creative Economies and Artistry</i>	98
<i>Heritage Programming</i>	100
<i>Interpretive Resource Manual</i>	100
<i>Education</i>	101
<i>Website Development</i>	101
<i>Visitor Information Centers</i>	102
<i>Outfitter/Guide Interpretive Training</i>	102
<i>Publications</i>	102
<i>Wyoming State Parks, Historic Sites and Trails</i>	103
Prioritization & Implementation.....	104
Appendices	108
Appendix A	109
<i>Glossary</i>	109
Appendix B	111
<i>Bibliography</i>	111
Appendix C.....	115
<i>Annual Economic Impact Report from the Office of Tourism</i>	115
Appendix D	118
<i>State Historic Preservation Office Process for Approval Chart</i>	119
<i>Contact List</i>	120
<i>Grant Opportunities for Interpretive Projects for the Eastern Shoshone and Northern Arapaho Tribes</i>	121
Appendix E	122
<i>Conservation Education on the Wind River Indian Reservation</i>	123
Appendix F	125
<i>Tribal Sovereignty</i>	125
Appendix G.....	127
<i>Early Portal Concepts</i>	127
Appendix H.....	128
<i>Eastern Shoshone Traditional Use Study</i>	128
Appendix I	129
<i>Acknowledgment of Thanks to All Participants</i>	129

The background of the page is a photograph of a rock surface covered in petroglyphs. The rock has a mottled appearance with shades of brown, tan, and grey. The petroglyphs are faint and scattered across the surface. A decorative horizontal bar is positioned across the middle of the page, featuring a repeating pattern of colored diamonds (cyan, blue, red) and scalloped shapes on an orange background. The word "Background" is written in a bold, black, sans-serif font in the lower right quadrant of the page.

Background



The Wind River Indian Reservation (WRIR) is a landscape of vast views, intense, vibrant sunsets, and high mountains and plains that hold small, quiet communities with deep spiritual roots. This landscape and its people represent perseverance in the face of constant changes.

Monuments and Markers Tribal Committee

This interpretive planning project was first conceived by the Wyoming State Historic Preservation Office's (SHPO) Monuments and Markers Tribal Committee (MMTC) as the best way to improve the State's existing interpretation of Native American history and culture and to build better future interpretation. The SHPO Monuments and Markers Program marks and interprets Wyoming's significant history. In January of 2009, the Monuments and Markers Program sought guidance from the Eastern Shoshone and Northern Arapaho Tribal Liaisons to the State of Wyoming regarding Monuments and Markers signage. Through the liaisons, SHPO began meeting with members of the Eastern Shoshone and Northern Arapaho tribes to discuss tribal involvement in the signage on the WRIR and other signage across the state that contains Native American topics. SHPO intended for these meetings to give the tribes a greater voice in choosing subjects for signs and for determining appropriate text for the signs that are part of SHPO's Monuments and Markers Program. MMTC was developed following these initial meetings.

As a result of the first meeting in early 2009, the Eastern Shoshone and Northern Arapaho Tribal Liaisons to the State of Wyoming have been appointed to the State Monuments and Markers Advisory Committee and have been involved with the review of all signs SHPO is proposing for replacement.

The MMTC reviews the themes and content of SHPO interpretive projects that contain Native American storylines and are located on or near tribal lands. The MMTC also identifies new areas for interpretation in order to achieve more comprehensive interpretation of tribal history in Wyoming.

The MMTC has two goals:

1. To assess current signage and markers (including physical condition and appropriateness of language) and
2. To determine needs for future signage (such as funding and interpretive storylines).

Review of existing signage led the MMTC to identify a need for new interpretation. It was determined that the most efficient approach to creating new signage and interpretive messages would be to first develop an interpretive plan. SHPO first applied for interpretive planning grant funds in 2010 with the support of the Joint Business Council. Full funding was obtained by 2012.

Purpose of Interpretation

What should the public know about the WRIR, the people who live there, and their cultural heritage? What should reservation residents know and remember?

Interpretive plans help answer questions like these by framing the human experience. A good plan should also assist in addressing concerns related to land management, tourism, and protection of cultural and natural resources. These concerns should be identified and incorporated into the planning effort. An interpretive plan provides a framework for implementing a coordinated, unified approach to interpretation. This framework offers direction for high quality visitor experience, community involvement, and enhanced cultural awareness.

The influence of interpretive programs on area residents is equally important. Because of the educational nature of interpretive facilities and publications, school groups and non-profit organizations often use them. Providing knowledge about reservation resources to residents can serve to boost community pride and enhance resource appreciation. Interpretive themes are developed from the interpretive goals and objectives for significant cultural resources. A central theme helps tie together the information and ideas that are presented to visitors.

The theme provides the foundation for all presentations, no matter what medium is used. Interpretive messages may be presented through signs, exhibits, visitor centers, audio/visual productions, publications, the Internet, and personal services such as guided interpretive hikes and cultural and educational programs.

Purpose of this Interpretive Plan

The intent and purpose of this plan is to reflect the tribes' points of view of history. To date, historic places recognized on the WRIR reflect the cultural values of Euro-Americans. This plan presents Native American concepts of time, place, and culture. In this document, tribal members have identified those sites and stories that are historically and culturally significant and appropriate to share with the general public and visitors to the WRIR.

The interpretive plan for the WRIR will:

1. Identify the parts of tribal history that should be shared,
2. Find suitable locations for interpretation, and
3. Recommend appropriate ways of interpreting past events.

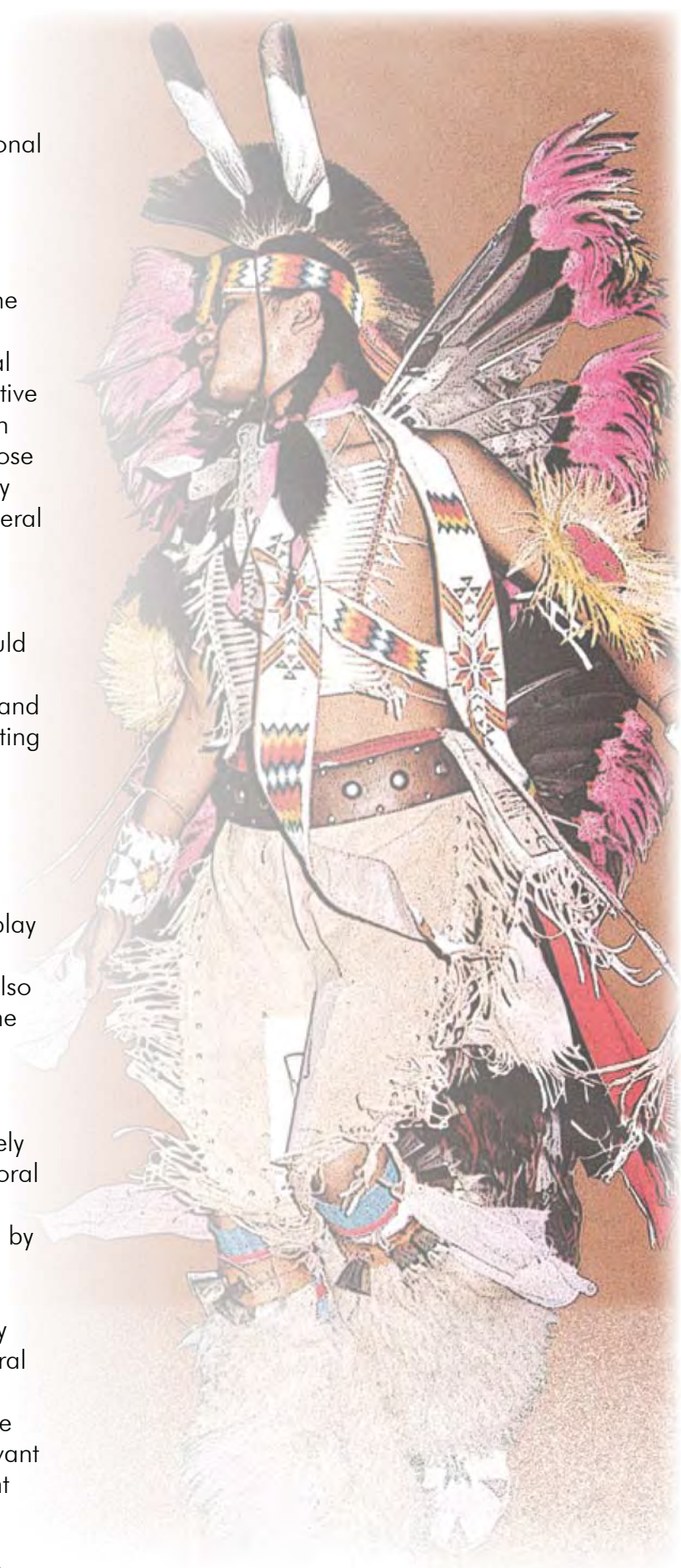
Travelers to and through the WRIR have few opportunities to learn about the people, their cultures, and regional history. The tribes desire further recognition that their history and culture play an important role in the contemporary life of the Eastern Shoshone and Northern Arapaho, and also in the identity of the surrounding communities, the State of Wyoming, the West, and the nation.

The Challenges of Oral History

In order to present tribal perspectives as accurately as possible, this project was completed through oral history interviews with tribal elders, meetings with tribal subject matter experts, and guidance given by tribal members.

It has long been a challenge to record the history of cultures that rely on the oral tradition. Since oral story-telling changes with the telling, the details of the stories can often conflict, depending on the story-teller. Each of the versions is valid and relevant today. This is part of the culture and an important component of understanding tribal histories.

For example, when investigating the Crowheart Butte Battle, the interpretive team first included the story of



Pow wow dancer by Ron Mamot.

the battle that has been published and is widely accepted across the state – in part because it is the story that appears on the State’s interpretive sign. Other versions of the same event were shared, including a perspective from the Crow Nation. These stories are related here:

In 1866, the Crowheart Butte Battle occurred between the Eastern Shoshone and the Crow over hunting territory. After days of fighting, Chief Washakie and Chief Big Robber of the Crow decided to end the battle by fighting each other one-on-one. Chief Washakie emerged the victor. Legend states that to honor his adversary, he displayed Big Robber’s heart on a lance.

In 1866, the Crowheart Butte Battle occurred between the Eastern Shoshone and the Crow over hunting territory. After days of fighting and the loss of many warriors, Eastern Shoshone Chief Washakie and the Crow chief selected a single warrior from their tribe to fight the other one-on-one and to finish the battle without

further loss of life. The Eastern Shoshone warrior won the hand-to-hand fight and affirmed the hunting grounds for the Shoshone. Legend states that to honor this adversary, Chief Washakie displayed the Crow warrior’s heart on a lance.

Big Robber (Big Shade) was the chosen representative of the entire Crow Nation at the treaty proceedings at Horse Creek, near Fort Laramie, in 1851. He was then killed in 1858 defending the clearly defined Crow lands from the encroaching Sioux and therefore could not have battled Chief Washakie and the Eastern Shoshone in 1866.

This project has combined published sources with oral histories to develop the timeline section of this document. The themes and storylines are based on stories shared and other guidance given during meetings with tribal members and subject matter experts.

*Wind River Range from Dinwoody Valley.
Image from Wyoming State Archives.*

“Someday I hope to learn more about the sun and stars, at that time we shall all meet up there, but for the present I prefer to have the boundaries shown by our familiar rivers and mountains.”

Chief Washakie



History



*Roberts School for Girls with schoolgirls.
Image from Wyoming State Archives.*

Introduction to the Wind River Indian Reservation

The WRIR lies on the eastern side of the Wind River Mountains. Approximately 3,500 Eastern Shoshone and 9,400 Northern Arapaho tribal members share land that at one time was also inhabited by the Sioux, Cheyenne, Crow, Bannock, and other tribes. Additionally, many non-Native people have resided on and near the WRIR since its establishment in 1868. Today, the WRIR encompasses 2.2 million acres of the Wind River Valley, a majority of which is rural. National Wilderness areas lie to the northwest, west, and southwest of the WRIR's borders. In addition to the Wind River Mountains and the Wind River, the WRIR contains such spectacular natural features as the Wind River Canyon, Crowheart Butte, and the Owl Creek Mountains. Visitors often recognize the magnificence of the natural landscape but typically don't understand the historical or cultural significance that these places held for the original inhabitants.

Human occupation of the nearby Mummy Cave dates to nearly 10,000 years ago. Housepit features located at the Split Rock Prehistoric Site to the east of the WRIR show signs of human activity dating to approximately 5,000 – 7,000 years ago. The recent discovery of the High Rise Village in the Wind River Mountains dates to approximately A.D. 1140. This village contains over 60 house sites and artifacts showing hundreds of years of occupancy.

While the WRIR is home to both the Eastern Shoshone and the Northern Arapaho today, the tribes became residents of the area in very different ways. For thousands of years, the Eastern Shoshone people occupied the Wind River area on a seasonal basis and consisted of nomadic bands. The Eastern Shoshone were placed on the Shoshone Reservation permanently in 1868.



Wind River Canyon.
Image from Wyoming State Archives.

A series of treaties, land cessions, and broken promises created the WRIR as it is today and speaks to the relationship between the tribes and the U.S. Government. The First Treaty of Fort Bridger in 1863 loosely identified the Eastern Shoshone territory as an area covering nearly 45 million acres. The Second Treaty of Fort Bridger in 1868 formally established the Shoshone Reservation in the Wind River area and cut its size to 2,774,400 acres. This treaty is unique in the history of Native American and U.S. relations in that Chief Washakie and the Eastern Shoshone selected the Wind River area (or "Warm Valley") for their reservation. Following the discovery of gold at South Pass City at the southern end of the reservation, the U.S. Government purchased this area for \$25,000 in the Brunot Cession of 1874. The size of the reservation was further reduced in 1896 when the U.S. Government bought the hot springs near Thermoplis and again in 1904 when the government negotiated for reservation land to be opened to non-Indian settlement and for the creation of an irrigation district. Some of this land was restored to the reservation in 1939.

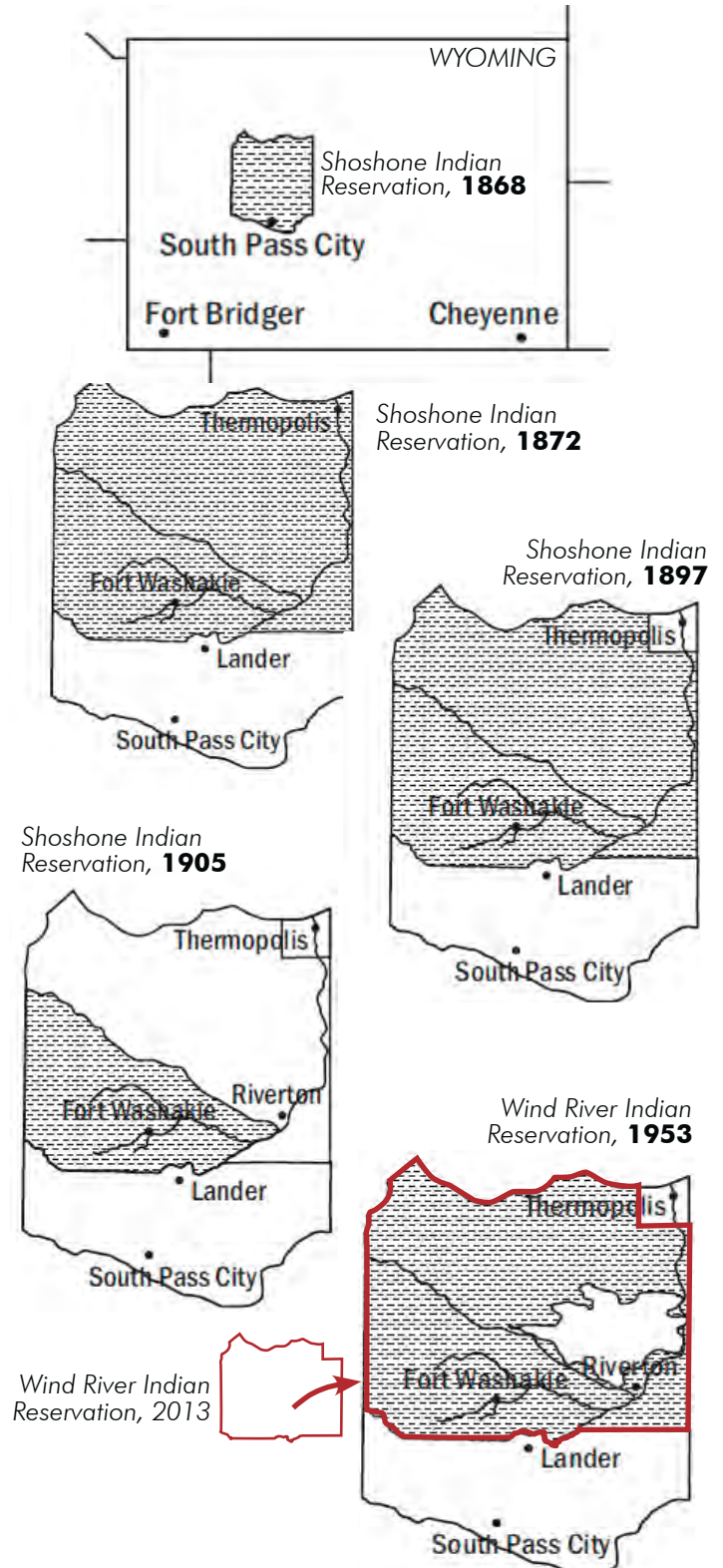
The Arapaho spread across the Great Plains. The Northern Arapaho occupied areas of present-day Wyoming, South Dakota, and Colorado by 1850. The Fort Laramie Treaty of 1851 designated parts of these states, along with Kansas and Nebraska, to the Arapaho, Cheyenne, and Sioux.

The Fort Laramie Treaty of 1868 provided the Northern Arapaho, Sioux, and Cheyenne with the "unceded Indian Territory" of the Powder River Basin and Black Hills. As the Plains Indian Wars came to a close in the late 1870s, a reservation for the Northern Arapaho was never established. Instead, the U.S. Government placed the tribe on the Shoshone Reservation in 1878 on a temporary basis. In 1937, the Tunnison Case resulted in damages being awarded to the Eastern Shoshone for violations of the 1868 Fort Bridger Treaty. The name of the reservation was changed to the Wind River Indian Reservation at that time. While no legal boundaries were ever drawn to divide the area, Eastern Shoshone live mostly in the Fort Washakie, Crowheart, and Burris areas. Northern Arapaho tribal members live mainly in the Ethete, Arapahoe, and St. Stephens areas.

As distinct tribes and cultures that share reservation lands, both the Eastern Shoshone and Northern

Arapaho have their own tribal governments. Each tribe has a General Council comprised of all voting members of the tribe. Each tribe also has a Business Council comprised of six elected officials. The business councils for each tribe come together to create the Joint Business Council (JBC). The JBC makes important decisions related to issues of economics, tribal expenditures, education and health care programs, and government policy.

Federal Acts affecting the Tribes



Timeline

The following timeline presents some of the significant events that shaped the WRIR today.

1805 – Sacajawea, a Shoshone woman, makes the overland expedition of Lewis and Clark possible.

1825 – Permanent white presence in the Wind River Country begins.¹

1825-1840 – The rendezvous system of collecting furs and exchanging trade items exposes Euro-Americans to Plains Indian culture.²



Statue of Sacajawea, Central Wyoming College, Riverton.



Ft. Laramie, Alfred J. Miller, 1858, Walters Art Museum.

1835 – Colonel Henry Dodge leads his troops into Arapaho territory between the Platte and Arkansas rivers and makes an agreement of friendship with tribal leaders, including leaders of the Arapaho, at Bent's Fort in Colorado.³

1843 – The Oregon Trail becomes a recognized route through central Wyoming and the lands of the Eastern Shoshone people.⁴

1851 – Tribal and U.S. military leaders sign the Treaty of Fort Laramie on September 15, 1851. After signing the Treaty of 1851, the Arapaho and Cheyenne share land encompassing one-sixth of Wyoming, one-quarter of Colorado, and parts of western South Dakota, Kansas, and Nebraska.⁵

1860s - As the Arapaho seek reservation lands, bands are subject to disease (especially smallpox) and attacks that destroy material possessions, including food and weapons. Many suffer from starvation.⁶

1863 - The Bozeman Trail opens through the heart of Arapaho, Cheyenne, and Sioux hunting grounds.⁷

1863 – The U.S. military traps and kills an estimated 250 Shoshone, including women and children, at their winter encampment. This event is known as the Bear River Massacre.⁸

1863 – The Fort Bridger Treaty of 1863 sets loose boundaries for Eastern Shoshone territory that reflects the tribe's traditional base from the early nineteenth century. These boundaries range north to the upper Snake River, east to the Wind River Mountains, south into northern Colorado and Utah, and west to Salt Lake.⁹

1864 – The Sand Creek Massacre occurs in Colorado Territory. U.S. troops massacre a large Cheyenne camp led by Black Kettle and a small band of Arapaho led by Left Hand.¹⁰

1 Henry E. Stamm, IV, *People of the Wind River: The Eastern Shoshones 1825-1900*, University of Oklahoma Press: Norman, 1999, 19.

2 Stamm, 20.

3 National Park Service, Survey of Historic Buildings, Soldiers and Braves: Bents Old Fort National Historic Site, http://www.nps.gov/history/history/online_books/soldier/sitea9.htm, accessed 05/18/2013.

4 Stamm, 21.

5 Fort Laramie Treaty of 1851.

6 Loretta Fowler, *Arapahoe Politics, 1851-1978, Symbols in Crises of Authority*, University of Nebraska Press: Lincoln, NE, 1982, pg. 97.

7 National Park Service, Denver, Intermountain Support Office, Cultural Resources and National Register Program Services, Clash of Cultures Trails Project, 2002, 39.

8 Stamm, 38-39.

9 Janet Flynn, *Tribal Government: Wind River Reservation*, Mortimore Publishing: Lander, WY, 1998, 32-33.

10 National Park Service, Sand Creek Massacre

1865 – Three Northern Arapaho bands led by Medicine Man, Black Bear, and Friday move north into northern Colorado, Wyoming, and South Dakota to avoid conflict and find more game. Epidemics and deprivation reduce the Northern Arapaho population.¹¹

1866 – A force of Northern Arapaho, Cheyenne, and Sioux defeat the U.S. Army based at Fort Phil Kearny in the Fetterman Fight. Captain Fetterman and all 80 of the men in his command are killed.¹²

1866 – The Crowheart Butte Battle occurs between the Eastern Shoshone and the Crow over hunting territory.¹³

1868 – The Treaty of Fort Bridger of 1868 forces a revision to the boundaries of the 1863 treaty and diminishes the size of the Shoshone Indian Reservation by approximately 40 million acres. The treaty is an agreement made between two sovereign nations that are not at war in order to define the rights and responsibilities of each party. The treaty also requires that the Eastern Shoshone transition to a farming culture.¹⁴

1868 – Chief Washakie helps foster the building of the Union Pacific Railroad across southern Wyoming.

Historic Site, <http://www.nps.gov/sand/historyculture/stories.htm>, accessed 05/17/2013.

¹¹ Fowler, 44-45.

¹² Dee Brown, *Bury My Heart at Wounded Knee: An Indian History of the American West*, Bantam Books: New York, 1970, 131-33.

¹³ Starr Weed, Sr., Interview at Joint Tribal Building, Fort Washakie, WY, May 1, 2013.

¹⁴ Sara Robinson, Eastern Shoshone Tribal Liaison to the State of Wyoming, Wind River Indian Reservation Presentation, May 2013; Fort Bridger Treaty of 1868.

1868 – With the Fort Laramie Treaty of 1868, the U.S. Government agrees to abandon the Bozeman Trail forts, to close the trail, and to leave the land between the Black Hills and the Big Horn as “unceded Indian territory” in exchange for the end of

hostilities with the Northern Arapaho, Cheyenne, and Sioux. “Red Cloud’s War” ends with the tribes as victors, and the Northern Arapaho, Sioux, and Cheyenne have use of the land for another eight years.¹⁵

“We got history behind us. We don’t want our history changed – it is what the old people fought for.”
Starr Weed, Sr.

Eastern Shoshone beadwork.
Image from WY SHPO.



An early sketch of Ft. Bridger.
Image from Wyoming State Archives.



1869 – Originally built on the Lander town site and named for area commandant Brig. Gen. C.C. Augur, Camp Augur operates as a sub-unit of Fort Bridger.¹⁶

1870 – General Conner, 250

cavalrymen, and 80 Pawnee attack an Arapaho encampment. Black Bear and his warriors are absent, leaving mostly women, children, and the elderly, who escape. The attack increases hostilities between the military and the Arapaho, who join the Sioux.¹⁷

1870 – Camp Augur is renamed Camp Brown and is moved near the Little Wind River in order to serve as the government agency administering the Shoshone Indian Reservation.¹⁸

1870 – Northern Arapaho camp at Wind River. Black Bear and a number of his party are killed by a group of miners near Lander. As a result, the Northern Arapaho leave the Wind River area.¹⁹

¹⁵ Fort Laramie Treaty of 1868.

¹⁶ Stamm, 55.

¹⁷ Stamm, 57.

¹⁸ Stamm, 57.

¹⁹ Fowler, 48.

1872 – Trout Creek Battle occurs in the Wind River Mountains. Eastern Shoshone drive the Sioux, Cheyenne, and Northern Arapaho from the Wind River Country.²⁰

1874 – Eastern Shoshone warriors and the U.S. military stage a surprise attack, known as the Bates Battle, on a Northern Arapaho camp in the Nowood Creek area of present-day southeastern Hot Springs County. Much of the Northern Arapaho horse herd is captured.²¹

1874 – The Brunot Land Cession diminishes the original reservation by nearly one-third and opens the ceded southern portion to white settlement. In exchange for the land, the U.S. Congress promises to pay the Eastern Shoshone \$25,000. This payment is to be made in the form of \$5,000 worth of stock cattle for five years.²²

1876 – The Sioux and Cheyenne, with support from their Northern Arapaho relatives, defeat the U.S. military and its Indian scouts in the Battle of Greasy Grass (the Little Bighorn).

1877 – The Plains Indian Wars come to an end with the surrender of the last of the northern bands of Arapaho, Cheyenne, and Sioux.²³

1877 – Northern Arapaho leaders Black Coal and Sharp Nose, with Friday as interpreter, meet with President Rutherford B. Hayes and other U.S. Government officials in Washington to petition for a Northern Arapaho reservation in Wyoming.²⁴

"We all agreed that if you would give us good land - we are a small tribe - we will be happy. We want a good place in which to live."

Chief Black Coal to President Hayes, 1877

1878 – The U.S. Government places the Northern Arapaho on the Shoshone Indian Reservation. The government promises the Northern Arapaho a reservation of their own and claims the situation will be temporary.²⁵

1878 – A U.S. Government order renames Camp Brown Fort Washakie, in honor of Chief Washakie. It becomes one of the few forts named after an Indian chief.²⁶

1883 – Episcopal Minister Reverend John Roberts arrives on the reservation and establishes a mission, including a church (Roberts Mission) and boarding school at Camp Brown (modern-day Fort Washakie).²⁷

1884 – Black Coal sells land to the Jesuit Father Jutz for the construction of St. Stephens Mission.²⁸

Fort Washakie Overview, 1883, Wyoming State Archives.



1885 – Date by which buffalo herds are decimated as a U.S. Government policy to subdue Native Americans. More than 60 million bison are indiscriminately slaughtered. This development signals the end of a hunting-based culture for Native Americans throughout the Great Plains.²⁹

²⁵ *Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior, 1877*, pg. 19-20.

²⁶ Stamm, 196.

²⁷ Elinor R. Markley and Beatrice Crofts, *Walk Softly, This is God's Country: Sixty-Six Years on the Wind River Indian Reservation*, Mortimore Publishing: Lander, WY, 1997.

²⁸ Saint Stephens Catholic Church, *Something Old Made New*, Informational Brochure.

²⁹ Clyde Milner II, Carol O'Connor, and Martha

²⁰ John D. Dorst, Theresa L. Kay, Mark Kucera, and James L. Stewart, *National Register of Historic Places Nomination: Wind River Agency Blockhouse, 2000*, Section 8, 10.

²¹ Stamm, 110, 126-127.

²² Stamm, 90-96.

²³ Brown, 296.

²⁴ Stamm, 128; Fowler 63-65.

1887 – The Dawes Act of 1887 (also known as the General Allotment Act or the Dawes Severalty Act of 1887) authorizes the President of the United States to survey Indian land and to divide it into allotments for individual tribal members, ending the tradition of communally held property. This act forces assimilation of Indians into American society. The act also provides that the U.S. Government will purchase “excess” Indian land and open it for settlement by non-Indians. It is the greatest legal land theft perpetuated by the U.S. Government against Indians in spite of treaty rights.³⁰

1887– Reverend John Roberts establishes St. Michael’s Mission.³¹

1887– Chief Washakie personally donates 160 acres of land to Reverend John Roberts for the establishment of a permanent school for Eastern Shoshone girls.³²

1890 – Wyoming becomes a state. The State Constitution specifies that waters within the state boundaries belong to the state.³³ However, in 1831, Chief Justice John Marshall had established in *Cherokee Nation v. Georgia* that state law does not apply to Indians on a reservation or when state law interferes with the rights of tribes and tribal members.³⁴

1892 – “Gravy High” government school opens at Fort Washakie.³⁵

1893 – Chief Black Coal dies.³⁶

Sandweiss, editors, *The Oxford History of the American West*, Oxford University Press: New York, 1994, 153.

30 Stamm, 241-244.

31 Nedward M. Frost, Wyoming Recreation Commission, National Register of Historic Places Nomination: St. Michaels Mission, 1971, Section 8, 3.

32 Chief Washakie Foundation, Exhibits, From Trout Creek to Gravy High, http://windriverhistory.org/exhibits/trout_creek/trout08.html, accessed 08/18/2013.

33 James J. Jacobs, Gordon Fassett, Donald J. Brosz, *Wyoming Water Law: A Summary*, Wyoming Water Research Center: University of Wyoming, 1995, <http://library.wrds.uwyo.edu/wrp/90-17/90-17.html>, accessed 05/27/2013.

34 Robinson.

35 Chief Washakie Foundation, Exhibits, From Trout Creek to Gravy High, http://windriverhistory.org/exhibits/trout_creek/trout08.html, accessed 08/18/2013.

36 Flynn, 17.

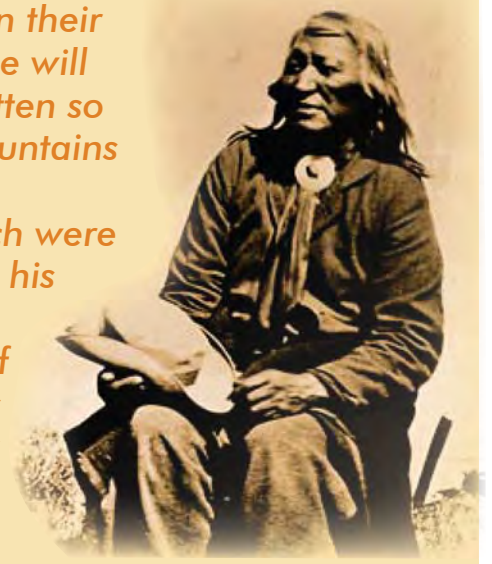
“Black Coal was my friend . . . He was brave, calm, and magnanimous, a fine big man. . . . He was honorable . . . ”
Reverend John Roberts

Northern Arapaho Chief Black Coal, 1882. Image from Wyoming State Archives.



“Washakie was a great man, for he was a brave man and a good man. The spirit of his loyalty and courage will speak to soldiers; the memory of his love for his own people will linger to assist them in their troubles, and he will never be forgotten so long as the mountains and streams of Wyoming, which were his home, bear his name.”

From Chief Washakie’s obituary



Eastern Shoshone Chief Washakie. Image from Wyoming State Archives.

“Sharp Nose was keen-eyed, brave, intelligent, trustworthy, with very superior judgment.”

W.P. Clark, Lieutenant, 2nd Cavalry

Northern Arapaho Chief Sharp Nose, 1882. Image from www.firstpeople.us.



1894 – The Eastern Shoshone and Northern Arapaho are central participants in the first wild west show in Wyoming at the Lander Pioneer Days celebration, which is later the model for Cheyenne Frontier Days.³⁷

*Hot springs, Hot Springs State Park.
Image from Wyoming State Archives.*



1896 – The tribes are compelled to sell the Big Horn Hot Springs to the U.S. Government. As part of these negotiations, the Federal Government cedes the square mile of land where the Big Horn Hot Springs are located to the State of Wyoming and agrees that the tribes will be able to enjoy the springs in perpetuity. This land later becomes Hot Springs State Park, and the State Bathhouse is constructed in partial fulfillment of the agreement.³⁸

1900 – Chief Washakie dies.³⁹

1901 – Chief Sharp Nose dies.⁴⁰

1905 – Congress ratifies a forced agreement with the Eastern Shoshone and Northern Arapaho in which 1.5 million acres will be

opened for settlement. The tribes are promised \$150,000 for an irrigation system, \$50,000 in livestock, \$50,000 for a school fund, and \$50 for each person.⁴¹

1906 – The town of Riverton is established.⁴²

1909 – The U.S. military abandons Fort Washakie and the Indian Bureau moves the Indian Agency headquarters to the fort buildings.⁴³

1910 – The business council form of government gradually replaces the chief/council form of government. Early issues addressed by the business councils include oil leases, care of the elderly and orphaned, and education on the reservation.⁴⁴

“When you talk about history--I’ve always had a problem with history. Arapaho history was never told to me--only in bits and pieces from my folks, from my relatives. Whereas when I went to school, it was drilled into me to learn the history of the United States. I was always part of that history but I wasn’t mentioned. When the signing of the constitution happened, where were we, where were the Arapahos? We were around. We were doing something. But we’re not supposed to know that because that would not give us our grade in school . . . ”

*Elizabeth Lone Bear
2005 Arapaho Journeys*

41 Flynn, 34-35.

42 Jack Chenery, “Riverton’s First Days,” in *Riverton: the Early Years*, Riverton Historical Research Committee, 1981, 116.

43 Chief Washakie Foundation, Exhibits, “Through the Eyes of Tsutukwanah: The Reservation Shoshone,” <http://windriverhistory.org/exhibits/tsutukwanah/011agencyera1.html>, accessed 08/18/2013.

44 Flynn, 38-49.

37 Northern Arapaho Tribal Historic Preservation Office.

38 Land Cession of 1896.

39 Flynn, 18.

40 Flynn, 18.

1910s – The Chicago and Northwestern Railroad builds a rail station at Arapahoe, providing a market route for Northern Arapaho livestock and easier travel.⁴⁵

1917 – The Eastern Shoshone and Northern Arapaho serve in the military during World War I, seven years prior to becoming U.S. citizens.

1920 – The Bureau of Reclamation becomes the agency in charge of the Riverton Reclamation Project, which creates a large irrigation system on the land north of the Big Wind River that was opened in 1905. Non-irrigable lands are restored to the tribes. Construction of the main canal also begins and is now known as the illegal transfer of tribal water to non-Indians legitimated by the U.S. Government.⁴⁶

1924 – The U.S. Government recognizes Native Americans as citizens when passing the Indian Citizenship Act. Indians receive the right to vote.⁴⁷

1925 – The “Gift of the Waters” Pageant is first held at Hot Springs State Park. The pageant is based on a play written by Marie Montabe. While based on actual events, the play is only an artistic adaptation of the historic 1896 Big Horn Hot Springs land cession.⁴⁸

1930s – New Deal agencies, such as the C.C.C. and W.P.A., bring increased employment to Northern Arapaho and Eastern Shoshone people⁴⁹

1934 – The U.S. Congress passes the Indian Reorganization Act, ending the practice of allotting land to individual Indians and creates a “New Deal” for Indians. It allows the tribes to reorganize and form their own governments. The Eastern Shoshone and Northern Arapaho chose to “opt-out” of the reorganization and remain “treaty tribes.”⁵⁰

1937 – In the Tunnison Case, the U.S. Supreme

45 Northern Arapaho Tribal Historic Preservation Office.

46 U.S. Department of the Interior Bureau of Reclamation, Riverton Unit, http://www.usbr.gov/projects/Project.jsp?proj_Name=Riverton%20Unit, accessed 05/28/2013.

47 Indian Citizenship Act, 1924.

48 Barb Vietti, Gift of the Waters Pageant, thermopolis.com/business/gift-of-the-waterspageant, accessed August 21, 2013.

49 Northern Arapaho Tribal Historic Preservation Office.

50 Flynn, 42.

Court rules that the U.S. Government owes compensation to the Eastern Shoshone for the lands occupied by the Northern Arapaho.⁵¹

1938 – The U.S. Government pays \$4.5 million to the Eastern Shoshone for reservation land occupied by the Northern Arapaho. Each tribe is given an undivided fifty percent interest in reservation land. The Shoshone Indian Reservation becomes the Wind River Indian Reservation.⁵²

1939 – The authority of the U.S. Government to sell Indian lands to settlers is canceled. All unsold lands are restored to full tribal ownership and reservation status.⁵³

1940s – Eastern Shoshone and Northern Arapaho

Hide tanning. Image from Wyoming State Archives.



tribes buy back land that was ceded to non-Indians under earlier agreements.⁵⁴

1947 – The U.S. Congress passes legislation allowing a trial period for the unrestricted distribution of joint tribal income from oil, mineral, and grazing leases on trust lands. Regular per capita payments from tribal income are distributed to enrolled Eastern Shoshone and Northern Arapaho tribal members.⁵⁵

1952 – The U.S. Bureau of Reclamation completes

51 Flynn, 50.

52 Flynn, 50-51.

53 Robinson.

54 Flynn, 51.

55 Flynn, 52.

Boysen Reservoir. Nearly 60% of Boysen Reservoir's surface lies on tribal or reservation allotted lands. These surfaces are granted, with restrictions, to the U.S. for use of Boysen Reservoir.⁵⁶

1953 – The U.S. Government settles with the tribes for past trespassing and for lands within the Riverton Reclamation Project.⁵⁷

1954 – The first pow wow is held at Wind River: the Northern Arapaho Powwow.⁵⁸

1955 – The Northern Arapaho Tribe, in conjunction with the Cheyenne, sues the U.S. Government for violation of the Fort Laramie Treaty of 1851.⁵⁹

1958 – U.S. Congress restores to tribal ownership the minerals within the Riverton Reclamation Project.⁶⁰

1961 – The Northern Arapaho, Northern Cheyenne, Southern Arapaho, and Southern Cheyenne tribes receive judgment from the Indian Claims Commission for the U.S. Government's violation of the 1851 Fort Laramie Treaty. The combined tribes receive \$23.5 million, of which the Northern Arapaho Tribe receives about 24%. The monies are never given to the Northern Arapaho. Instead, the U.S. Government claims the award monies as repayment for the 1938 case in which \$4.5 million was awarded the Eastern Shoshone for Northern Arapaho occupancy of the reservation. In this way, the Northern Arapaho purchase their part of the reservation.⁶¹

1968 – The Indian Civil Rights Act extends

56 Robinson.

57 Robinson.

58 Northern Arapaho Tribal Historic Preservation Office.

59 Flynn, 51.

60 Robinson.

61 Flynn, 52.

certain provisions of the federal Bill of Rights to tribal members, allowing them a mechanism for redress of grievances against their tribal governments.⁶²

1975 – Congress passes the Indian Self Determination and Education Assistance Act, under which the tribes assume responsibility for the administration of Health and Human Services Indian programs.⁶³

1978 – Congress passes the Indian Child Welfare Act to allow tribes a role in the adoption of Indian children, both on and off the reservation. The act hopes to help preserve tribal cultures by giving the tribes authority on the decisions surrounding the placement of Indian children with families or in foster care. This act hopes to help stop the practice of social workers removing Indian children from their homes and placing them with non-Indian families.⁶⁴

1978 – Congress passes the American Indian Eastern Shoshone dancers.
Image from Wyoming State Archives.



62 Arizona State University, Tribal Government Forum, Summary of Indian Civil Rights Act of 1968, <http://outreach.asu.edu/tglf/book/statutes/summary-indian-civil-rights-act-1968-25-usc-1302>, accessed 05/28/2013.

63 Arizona State University, Tribal Government Forum, Summary of the Self-Determination and Indian Education Assistance Act, <http://outreach.asu.edu/tglf/book/statutes/summary-self-determination-and-indian-education-act-%E2%80%93-25-usc-450f-et-seq>, accessed 05/28/2013.

64 Arizona State University, Tribal Government Forum, Summary of the Indian Child Welfare Act of 1978, <http://outreach.asu.edu/tglf/book/summary-indian-child-welfare-act-1978-%E2%80%93-25-usc-1901-et-seq>, accessed 05/28/2013.

Religious Freedom Act, which states, in part, “It shall be the policy of the United States to protect and preserve for Native Americans their inherent right of freedom to believe, express, and exercise the traditional religions . . . including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonies and traditional rites.” It provides constitutionally guaranteed freedoms that have not been previously afforded to Native Americans.⁶⁵

1988 – Congress passes the Indian Gaming Regulatory Act. The stated objectives of the act are to promote tribal self-sufficiency, to create procedures and standards for the National Indian Gaming Commission, and to ensure the primary beneficiaries of gaming revenues from reservation gaming remain the tribes. The act makes the Federal Government the entity responsible for gaming regulation instead of the states.⁶⁶

1988 – In a complex judgment, the U.S. Supreme Court rules against the State of Wyoming in the water rights suit filed by the state. The judgment awards the Eastern Shoshone and Northern Arapaho only part of the water rights guaranteed them under treaty rights. It does award them control and ownership of 500,000 acre feet of water flowing annually through the Wind River Basin.⁶⁷

1992 – The Wyoming Department of Transportation establishes the Chief Washakie Trail as a memorial to the well-known and greatly respected Eastern Shoshone Chief Washakie. The trail recognizes the famous chief and his contributions to his tribe and the development of the State of Wyoming. Beginning in Rawlins, the trail follows the route of the historic Fort Washakie to Rawlins Stage Road, which traversed nearly the same path as present-day US 287.

2006 – Members of the Tribal Relations Committee

⁶⁵ Laura Wittstock, *We Are Still Here: A Photographic History of the American Indian Movement*, Minnesota Historical Society Press: St. Paul, 2013, 159.

⁶⁶ Arizona State University, Tribal Government Forum, Summary of the Indian Gaming Regulatory Act, <http://outreach.asu.edu/tglf/book/summary-indian-gaming-regulatory-act-25-usc-2701-et-seq>, accessed 05/28/2013.

⁶⁷ Northern Arapaho Tribal Historic Preservation Office.

of the Wyoming State Legislature sponsor a resolution to designate the Sand Creek Massacre memorial trail along Wyoming highways, reaching from the Wyoming-Colorado border to the Wind River Reservation via Cheyenne, Laramie, Medicine Bow, Casper, Shoshone, and Riverton. The trail is dedicated on August 16, 2006. The trail represents a modern-day link between the massacre site and the current home of the Northern Arapaho.

Today, Eastern Shoshone and Northern Arapaho tribal members live across the United States. The tribes travel across modern political boundaries to visit family and to participate in both traditional and modern celebrations. Traditions and lessons learned on the Wind River Indian Reservation continue to define the identity of these two tribal groups living together on a shared reservation.

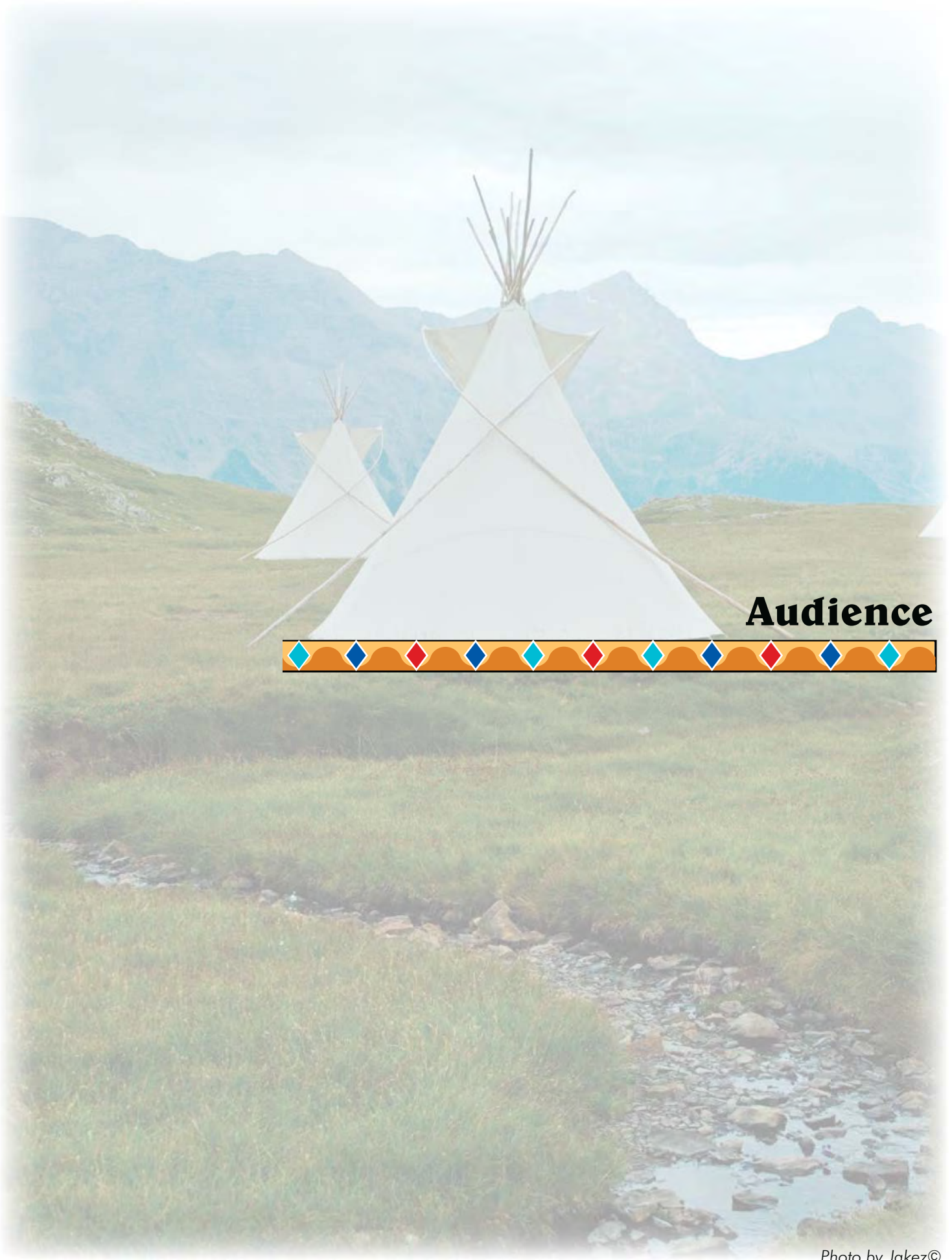
“In order to be friends with other groups, you’ve got to know your nation’s people . . . knowing the language, spirituality, and laws—that is the most important, then you can work with others.”

*Mark Soldier Wolf,
Northern Arapaho*



Hide painting by Eastern Shoshone artist, Codsigo (Cadzi Cody).





Audience



Current trends in visitors and tourists to the state were gathered from the following sources:

1. Wyoming Travel Impacts, May 2012 and April 2013, Dean Runyan Associates
2. 2012 Overnight Visitor Profile Research, Strategic Marketing and Research, Inc.
3. Wyoming Division of State Parks, Historic Sites and Trails, visitor surveys, 2009-2012
4. Audience analysis of Wyoming travelers

Local audiences and visitors already in the area can be informed of the many events and activities the reservation has to offer. These opportunities allow others to learn about the different tribal cultures on the Wind River Indian Reservation and provide economic benefits beneficial to the reservation. Additional groups of people can be targeted through marketing efforts should the WRIR decide to expand the potential for tourism.

National and International Audiences

International tourism is on the rise in the United States with an emphasis in Native American cultures. The opportunity to increase cultural awareness exists alongside the potential for increased tourism on the WRIR. Bus tours

are popular for many international travelers. Considerations for such efforts must include management of appropriate locations for large group facilities; concerns for site management and use; amenities for bus travelers; and authentic cultural experiences.

Currently, the Wind River Casino has a bus line that brings people to the reservation from the surrounding area and other states. The casino anticipates expanding this service and providing an opportunity to partner with other tourism venues for travelers to better understand the cultures of the Eastern Shoshone and Northern Arapaho. Numbers currently show the following:

Bus travelers to the Wind River Casino:

One bus from Green River comes bimonthly on Wednesdays and Saturdays carrying an average of 20 people per trip. The same is true of Rock Springs. This results in about 80 visits to the WRIR per month from these towns.

Casper sends four buses a week that carry 20 or more people per visit. This is the casino's largest audience, resulting in 320 visits per month. Buses also run from Cody, Powell, and Lovell. Consideration is being given to a bus service from the Denver area.

The busiest times for the casino hotel are *Shoshone Indian Days*. Photo by Jennie Hutchinson.



summer promotion days that run once a month. The hotel also offers local shuttle service to the Riverton area. Most trips are day only and not overnight.

Implications: Combined bus services result in approximately 400 visits to the Wind River Casino per month. Stays might be extended beyond casino activities if recreation and/or cultural tours and activities were promoted and transportation was available.

Visitor Analysis

There are two units of Wyoming State Parks, Historic Sites and Trails (SPHST) whose features and interpretation tie in directly with the WRIR and Native American stories. With approximately 1.2 million visitors a year, Hot Springs State Park is by far the most visited of the 36 state parks and historic sites in Wyoming. Legend Rock State Petroglyph Site is one of the least visited sites with just over 10,000 visitors a year.

Visitor analysis from the 2012 Overnight Visitor Profile research indicated that nearly half of overnight visitors to Wyoming came from Colorado, California, Wyoming, Minnesota, and Utah.

Of the visitors responding to this online

Below, roulette wheel in the Wind River Casino. Image from the Wind River Casino. Right, Wind River Visitors Council publication.



survey, most used the Internet to plan their trip and most had Wyoming as their primary destination. Lander and Riverton did not make the top 15 destination sites.

Visitors went on scenic drives (53%), visited historic sites (32%), and visited hot springs (13%). Only 9% of survey respondents listed fishing as an activity in which they participated, and just 7% listed hunting as an activity. It is important to note that local expenditures made by hunters and anglers tend to be significantly higher and may not be reflected in this survey. The vast majority of respondents (84%) ranked their trip satisfaction as very good to excellent and would recommend visiting Wyoming to others.

WYOMING'S WIND RIVER COUNTRY
2013 NATIVE AMERICAN PERFORMANCES & POWWOWS

FOR A COMPLETE LIST OF EVENTS IN WYOMING'S WIND RIVER COUNTRY GO TO WINDRIVER.ORG

May
4 Riverton - United Tribes Club Spring Social Powwow, 1 p.m., Gourd Dancing (Veterans) 6 p.m., Grand Entry - Central Wyoming College gymnasium, 2660 Peck Ave., 855-2285, www.cwc.edu
3, 10, 17, 24, 31 Lander - 7 p.m., "Eagle Spirit Dancers," Museum of The American West, 1445 Main St., 335-8778
3 Riverton - 7 p.m., Powwow Dancers, 1838 Rendezvous Site, E. Monroe Ave. 856-0706
TBA Ethete - 7 p.m., Wind River Tribal College Powwow, Blue Sky Hall, 506 Ethete Rd., 335-8243
TBA Ethete - 7 p.m. Ethete - Annual Ethete Celebration, Ethete Road
TBA Arapahoe - Annual Northern Arapaho Celebration, Wind River Indian Reservation

June
4, 11, 18, 25 Riverton - (every Tues.) 6 p.m., Northern Arapaho Experience, Wind River Casino, 10269 HWY 789
TBA Ethete - Yellow Calf Memorial Powwow, Blue Sky Hall, 506 Ethete Rd.
21-23 Ft. Washakie - 54th Eastern Shoshone Indian Days and Powwow & Rodeo, Wind River Indian Reservation, Old Wind River Hwy, Road.
26 Lander - 7 p.m., "Eagle Spirit Dancers," Museum of The American West, 1445 Main St., 335-8778

July
2, 9, 16, 23, 31 Riverton - (every Tues.) 6 p.m., Northern Arapaho Experience, Wind River Casino, 10269 HWY 789
7 Lander - 7 p.m., "Eagle Spirit Dancers," Museum of The American West, 1445 Main St., 335-8778
TBA Crowheart - Traditional Community Powwow, (Eastern Shoshone) Wind River Indian Reservation, Old Yellowstone Hwy.

August
6, 13, 20, 27 Riverton - (every Tues.) 6 p.m., Northern Arapaho Experience, Wind River Casino, 10269 HWY 789
3-4 Thermopolis - 7 p.m. Gift of the Waters Pageant, Hot Springs State Park at the big spring.
13 Lander - 70th One Shot Antelope Hunt Powwow, 332-8190

September
13 Lander - 70th One Shot Antelope Hunt Powwow, 332-8190

Please confirm the location and all details in advance.
For More Information:
www.northernarapaho.com 307-332-6120 • 307-856-3461
www.easternshoshone.com 307-332-3532 • 307-332-4932
www.landerchamber.org 800-433-0662 • 307-332-3892
www.rivertonchamber.org 800-325-2732 • 307-856-4801
www.duboiswyoming.org 888-518-0502 • 307-455-2556
www.windriverhotelcasino.com 307-856-3964 • 866-657-1604

For more information or to request a vacation packet go to windriver.org or call 800-645-6233
landerchamber.org 800-433-0662 • 332-3892
rivertonchamber.org 800-325-2732 • 856-4801
duboiswyoming.org 888-518-0502
duboiswyomingchamber.org 455-2556

Fan us! Wyoming's Wind River Country
 Follow us! WindRiverWY • Watch us! windrivercountry
 See us! Wind River Country

Area code 307 *All events subject to change. Please confirm the location and all details in advance.
 Scan the QR code to go to our mobile site.
 02/9/2013 v2

WIND RIVER VISITORS COUNCIL

According to the Wyoming Game and Fish Department, 2012 licenses sold for the WRIR unit included:

- 463 Pronghorn Antelope
- 142 Elk
- 1045 Mule Deer
- 777 White Tail Deer

Fishing licenses are sold by the tribes and may be purchased by the general public. Hunting on the WRIR is reserved for tribal members only.

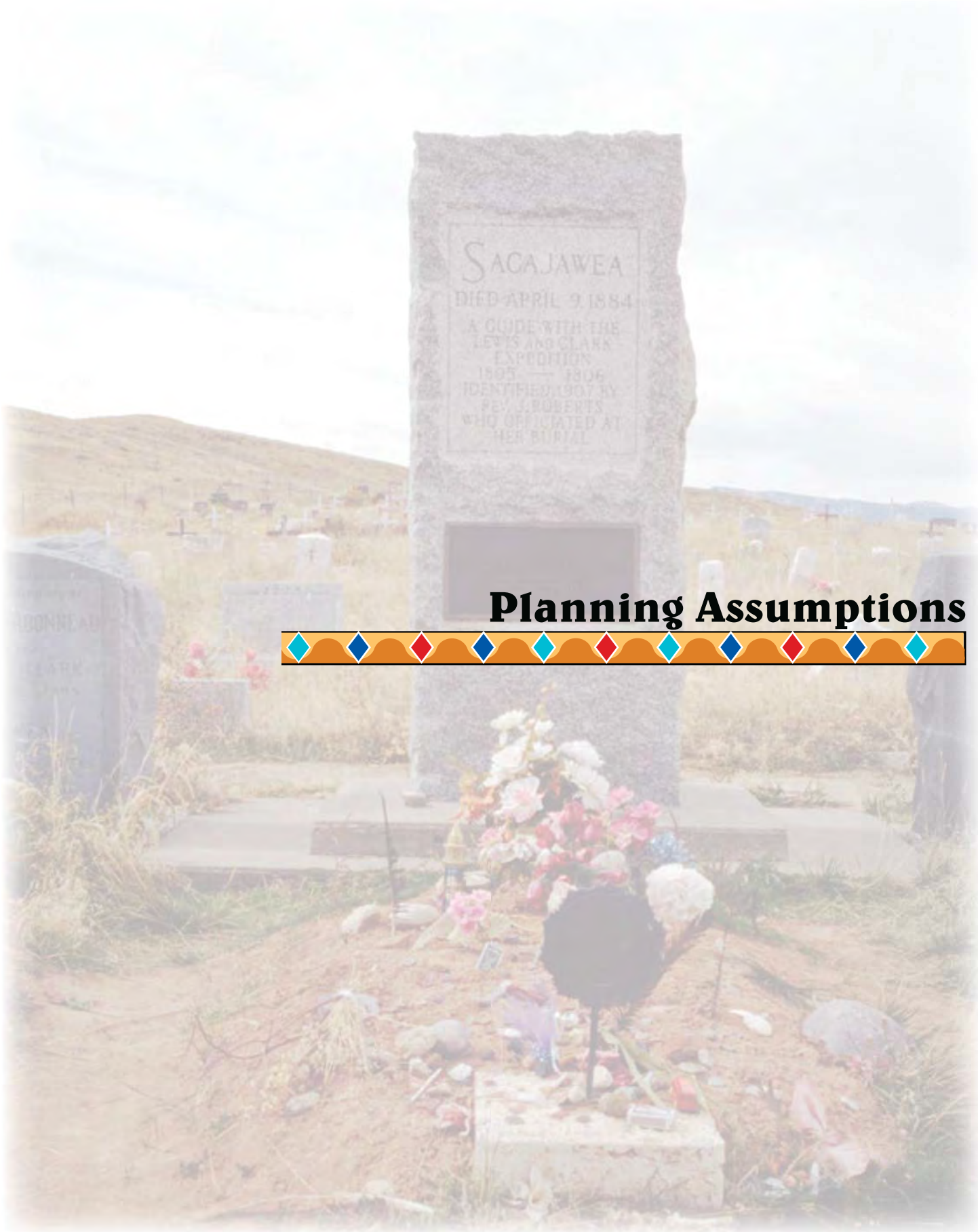
Pow Wows

The annual Eastern Shoshone Indian Days occurs the last weekend in June. In Riverton, the Central Wyoming College United Tribes host a pow wow in May that is open to the general public, and the Ethete Celebration Pow Wow takes place in July.

Annual rodeos and dance contests also can draw a crowd. There are many opportunities to encourage tourism if the tribes desire this type of visitation. Workshops in tribal artistry, such as beadwork or tool making, could be popular, and selling local arts and crafts is another way to tell the WRIR story.

*Ultimate Miniature Bull Riders.
Photo by Jennie Hutchinson.*





Planning Assumptions

Sacajawea gravesite. Image from Wyoming Office of Tourism.

Significant changes in visitor use, partners, or tribal policies may require modifications to this plan. This plan is based on the following assumptions:

1. Upon completion, the plan will be a **shared document** between the Eastern Shoshone Tribe, the Northern Arapaho Tribe, the Wyoming Office of Tourism, and the Wyoming State Historic Preservation Office (SHPO). It will be used as a **tool for development** and design of future sign and tourism related projects.
2. This plan will **complement** other tribal plans and will serve to **provide interpretive and tourism direction**. Ultimately, it will be up to the tribes as to how they use this plan.
3. The Wyoming SHPO will use this document in coordination with the Monuments and Markers Tribal Committee to **prioritize and fund projects**.
4. Themes, storylines, and final design guidelines will **serve as a standard** for use in **promoting consistency and effective messages** about the Wind River Indian Reservation (WRIR).
5. Interpretive services will provide **quality interpretive opportunities**, meet identified community and visitor needs, resolve conflicts and impacts to cultural, historical, and natural resources, and contribute to local economic diversification through tourism.
6. The Eastern Shoshone and Northern Arapaho, coordinating with the Wind River Visitors Council, will work cooperatively to find consistent and reliable funding sources to ensure that WRIR interpretive facilities and services are quality products, well maintained, and updated for the traveling public.
7. Specific site plans may be needed for some portals and proposed waysides with consideration given to accessibility, winter access, fencing needs, and highway site ingress/egress.

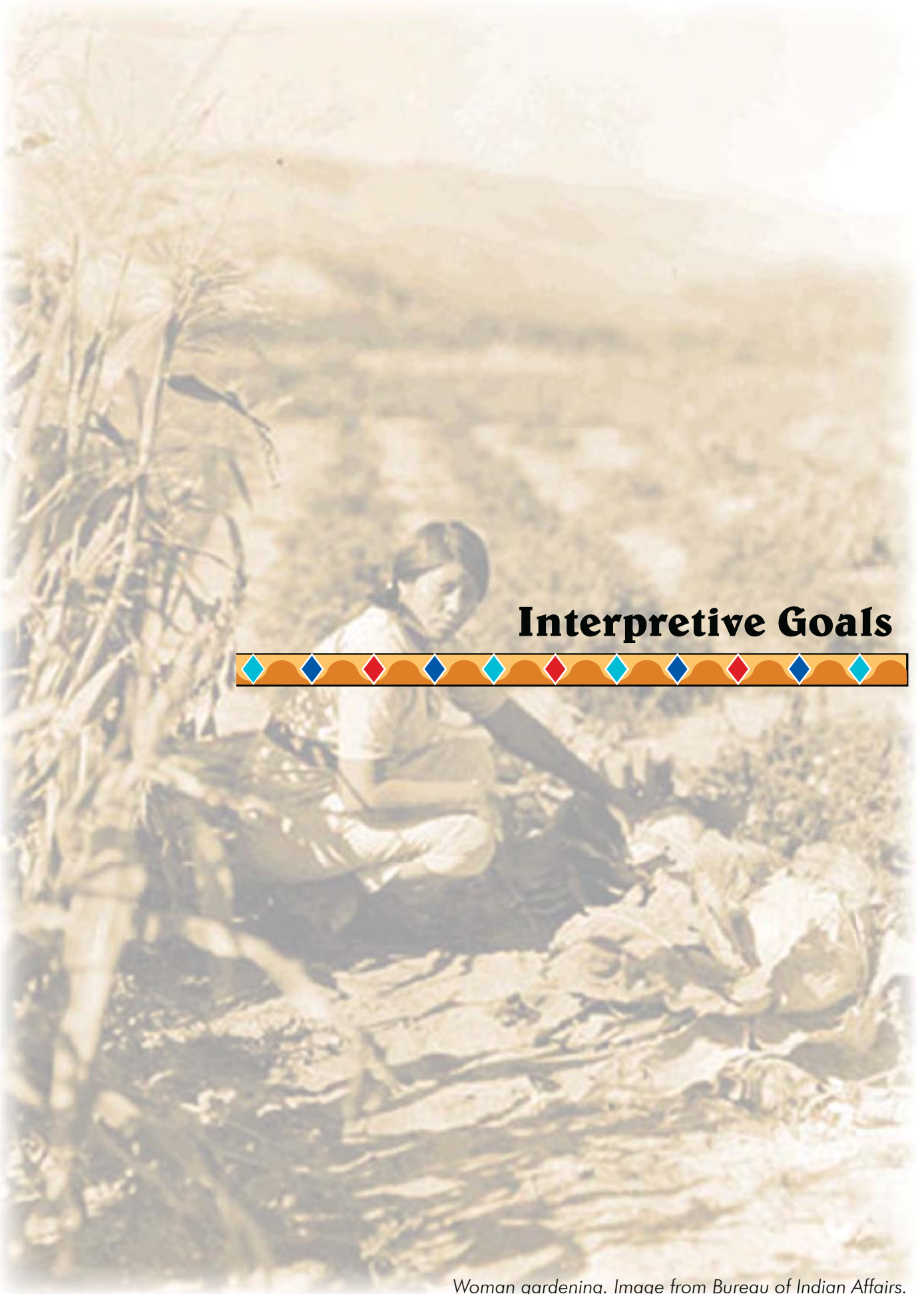
8. The established portals will **provide visitor information and orientation to the reservation**. Interpretation recommendations will be specific to each portal location.
9. There is a strong desire to have design consistency for reservation signs and facilities while recognizing that the Eastern Shoshone and Northern Arapaho have previously developed individual internal design elements. Recommendations for a WRIR “look” or “brand” should have some generalized design concepts that may be superseded by specific tribal requirements.
10. All new site and exhibit planning will attempt to incorporate sustainable design principles and apply best practices for the use of sustainable materials, recyclables, and longevity.
11. Planning and design should be complementary to previous efforts.
12. All locations recommended for interpretation are accessible and currently open to the public.



Front Row: Dick Washakie, Chief Washakie, Tigee.
Back Row: Per-na-go-shia, Pan-zook, So-pa-gant, Mat-ta-vish. No date. Image from Wyoming State Archives.



Black Coal, Sharp Nose, and other Northern Arapaho leaders, 1890s. Image from Wyoming State Archives.



Interpretive Goals

Woman gardening. Image from Bureau of Indian Affairs.

The goal of this project is to work with tribal members to identify and interpret the most significant stories to be shared about the Eastern Shoshone and Northern Arapaho cultures. Through this work, the project will also recommend appropriate locations for interpretation and consider interpretive media to most effectively present those stories.

The following goals were expressed during public meetings and interviews held on the Wind River Indian Reservation (WRIR) with tribal members and public partners between August 2012 and May 2013.

This interpretive plan will:

1. Increase public awareness and understanding of the histories and cultures of the Eastern Shoshone and Northern Arapaho people of the WRIR.

“I want people to know that the Eastern Shoshone and Northern Arapaho are good, friendly people.”

Steven Monroe,
Northern Arapaho
Central Wyoming College Student

2. Identify storylines significant to the Eastern Shoshone and Northern Arapaho and present the storylines from the tribal perspective.
3. Identify locations for providing orientation and information to the public.
4. Identify potential media options and make recommendations for presenting the storylines in the identified locations.
5. Support in protection, conservation, and enhancement of the cultural attributes of the WRIR.
6. Develop partnerships among area entities that will increase the likelihood of presenting the Eastern Shoshone and Northern Arapaho stories.
7. Provide direction for future planning.

8. Raise awareness about the importance of:
 - a. Maintaining traditional practices and knowledge.
 - b. Expanding and developing fluency in native languages.
 - c. Documenting the history of the Eastern Shoshone and Northern Arapaho tribes as told by tribal members.
9. Identify ways to develop heritage tourism that build business opportunities and revenues for tribal residents.

*Raphaelita Stump,
Eastern Shoshone Elder, 2012.*



*Mark Soldier Wolf,
Northern Arapaho Elder, 2013.*

10. Develop sustainable tourism opportunities that support local culture and heritage.
11. Capture the imagination of tribal youth.

Interpretive Outcomes

What visitors will learn . . .

1. The Eastern Shoshone and Northern Arapaho tribes are modern people with vibrant cultures that carry on historic traditions.

2. The Eastern Shoshone and Northern Arapaho cultures are distinct from each other and from other native groups.
3. The Eastern Shoshone and Northern Arapaho are working to preserve their culture while also seeking a higher social standard for their people.
4. A long line of agreements with the U.S. Government created the Wind River Indian Reservation as it is today.
5. The Eastern Shoshone and Northern Arapaho people have their own histories to share, histories not found in text books.

What visitors will be able to see, feel, and do . . .

1. Gain an understanding of how past policies shaped the landscape of today.
2. See the rich culture of the tribes through pow wows, ceremonies, churches, and public cultural sites.
3. Understand and appreciate regulations for use of reservation land.
4. Be comfortable navigating the public roads on the reservation.
5. Desire to learn more.



*Arapaho Experience at the Wind River Casino.
Image from the Wind River Casino.*



*Historic Wind River Canyon, 1930.
Image from the Wyoming State Archives.*



*Wind River Canyon.
Image from Leslie Kedelty, Wyoming
Office of Tourism, 2010.*





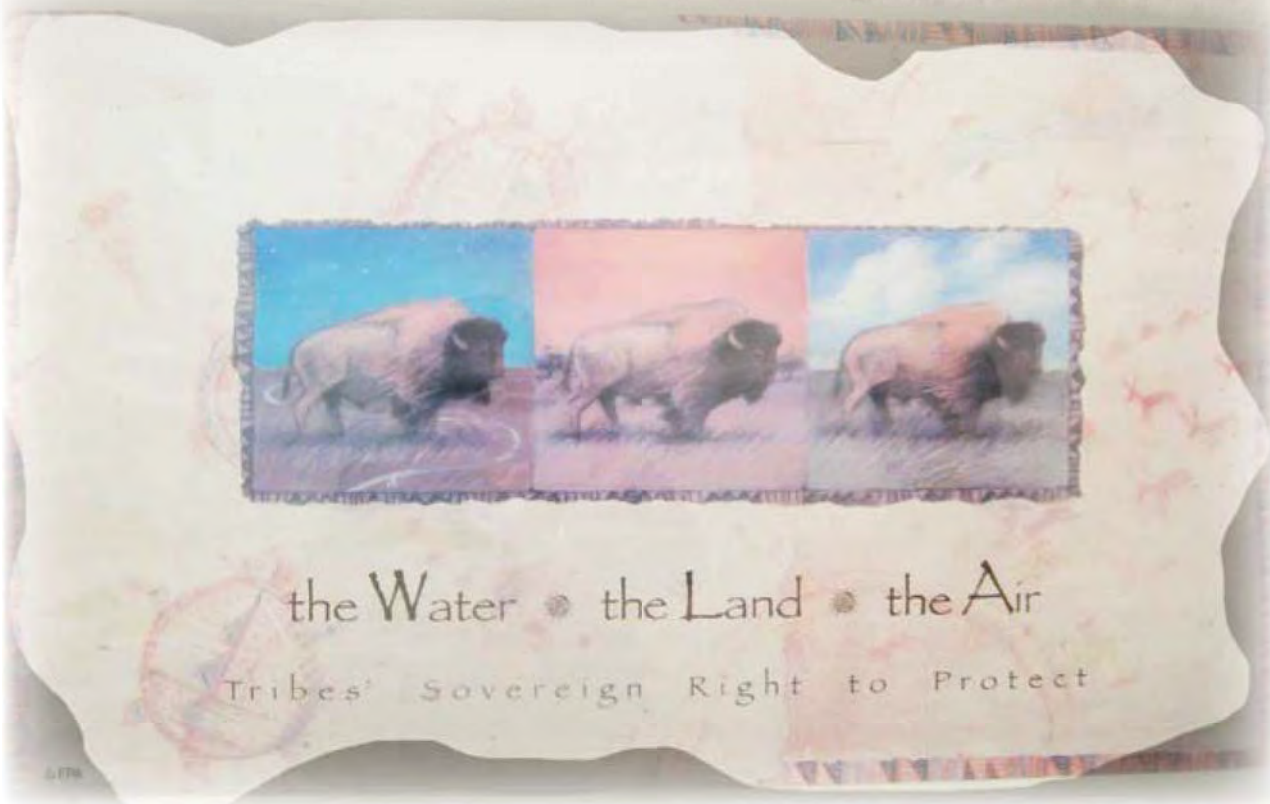
Interpretive Themes & Storylines

Interpretive themes and storylines are developed to help focus interpretive efforts and to link together stories in meaningful and memorable ways. The following themes capture the essence and importance of the concepts that have emerged from the review of cultural landscapes on the Wind River Indian Reservation.

The theme is the plot of the movie or the moral of the story. It answers the questions, "So what? What is the big deal? Why care?" Themes are typically declarative, one-sentence statements. Without a theme, interpretation is random and often ineffective. Visitors remember more of the messages if they are thematic.

Wind River Indian Reservation Interpretive Theme Statement:

The Eastern Shoshone and Northern Arapaho are resilient people who have sustained their traditions, environment, communities, and cultural values in the face of land theft and cultural suppression.

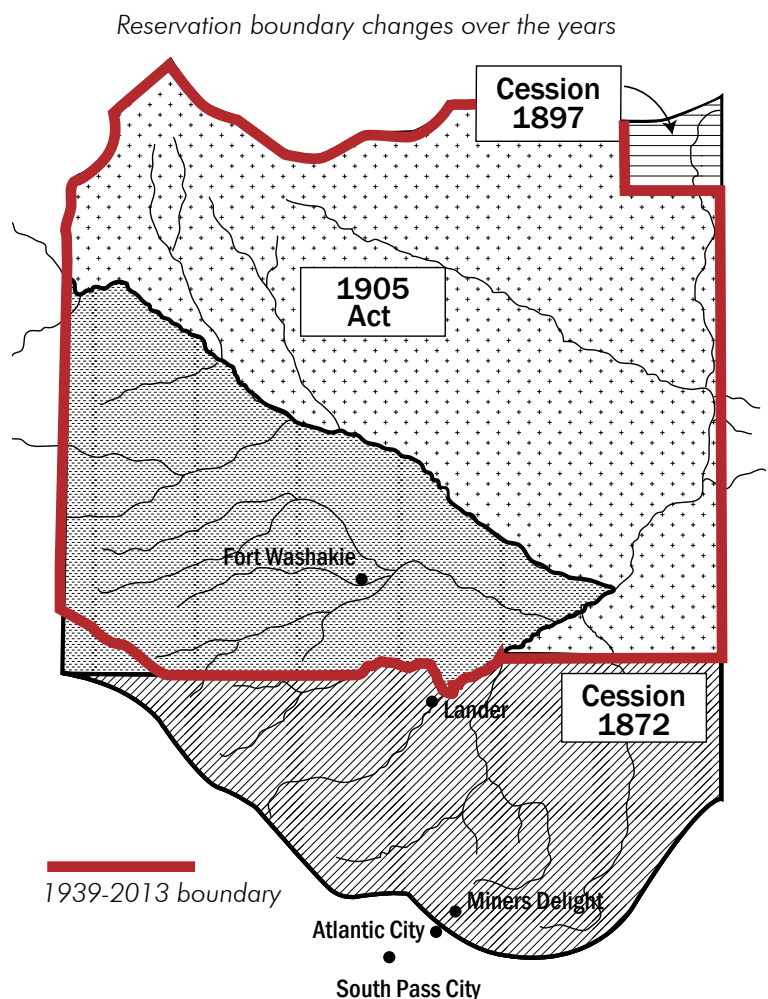


Subtheme 1: Migration and Confinement

The Eastern Shoshone and Northern Arapaho made their homes side-by-side on the WRIR even though the tribes came from different places and have separate histories and cultures.

Storylines:

1. Shoshone territory ranged from Canada to Mexico: down the Rocky Mountains, north and west to the upper Snake River, east to the Wind River Mountains, south into northern Colorado and Utah, and west to Salt Lake.
2. Arapaho territory ranged from Canada to the Gulf of Mexico: from the western shore of Michigan to the Rocky Mountains, and down to Texas.
3. By the mid-seventeenth century, the Shoshone had become the first tribe in the Rocky Mountains to acquire horses from the Comanche. The increased mobility of the Shoshone expanded their range for hunting and gathering and allowed the tribe to pursue bison.
4. Euro-American expansion into the West forever changed the lives of Native Americans. In contrast to the long-established patterns of seasonal migration, tribes were confined to reservations that often had no relationship to the tribes' traditional territories. (Refer to Appendix B to find listing of treaties on a website location.)
 - a. Fort Laramie Treaty of 1851
 - b. Fort Bridger Treaty of 1863
 - c. Fort Bridger Treaty of 1868
 - d. Fort Laramie Treaty of 1868
5. Chief Washakie negotiated with the U.S. Government for the Warm Valley (Wind River Valley) to be the place for his people.
6. During the last half of the nineteenth century, the Arapaho, allied with the Cheyenne and Sioux, fought to keep their Great Plains territory for their people.
7. In 1878, the U.S. Government placed the Northern Arapaho on the WRIR "temporarily," forcing the Eastern Shoshone and Northern Arapaho to share land promised to the Eastern Shoshone.
8. The Eastern Shoshone and Northern Arapaho each developed their own systems of trails that they used for seasonal migrations, military expeditions, and in pursuit of wild game.
 - a. Trails to Grand Teton Mountains
 - b. Northern Arapaho annual migration routes
 - c. Chief Washakie Trail
 - d. Military trails through the Shoshone Reservation
 - e. Transformation of prehistoric trails into Euro-American transportation corridors
9. In 1937, as a provision of the Tunnison Case, the Federal Government awarded judgment funds to the Eastern Shoshone for lands occupied by the Northern Arapaho. The Northern Arapaho gained half of the reservation and the Shoshone Indian Reservation became the Wind River Indian Reservation.



**Land identified within
TREATY WITH THE EASTERN
SHOSHONI, 1863**

"It is understood the boundaries of the Shoshone country, as defined and described by said nation, is as follows: On the north, by the mountains on the north side of the valley of Shoshone or Snake River; on the east, by the Wind River mountains, Peenahpah river, the north fork of Platte or Koochin-agah, and the north Park or Buffalo House; and on the south, by Yampah river and the Uintah mountains. The western boundary is left undefined, there being no Shoshones from that district of country present; but the bands now present claim that their own country is bounded on the west by Salt Lake. "

**Land identified within FORT LARAMIE TREATY of
1851**

" . . . The territory of the Cheyennes and Arrapahoes, commencing at the Red Butte, or the place where the road leaves the north fork of the Platte River; thence up the north fork of the Platte River to its source; thence along the main range of the Rocky Mountains to the head-waters of the Arkansas River; thence down the Arkansas River to the crossing of the Santa Fe road; thence in a northwesterly direction to the forks of the Platte River, and thence up the Platte River to the place of beginning . . . "

**Land identified in TREATY
WITH THE SHOSHONEE AND
BANNACKS. JULY 3, 1868**

"The United States further agrees that following district of country, to wit: commencing at the mouth of Owl creek and running due south to the crest of the divide between the Sweetwater and Papo Agie rivers; thence along the crest of said divide and summit of Wind River mountains to the longitude of North Fork of Wind river; thence due north to mouth of said North Fork and up its channel to a point twenty miles above its mouth; thence in a straight line to head-waters of Owl creek and along the middle channel of Owl creek to a place of beginning, shall be and the same is set apart for the absolute and undisturbed use and occupation of the Shoshone Indians herein named . . . "



Shoshone pow wow dancer.
Photo by Jennie Hutchinson.

Chief Washakie's
band in the Wind River
Mountains, 1870.
Image from Wyoming
State Archives.



Subtheme 2: Perseverance and Resiliency

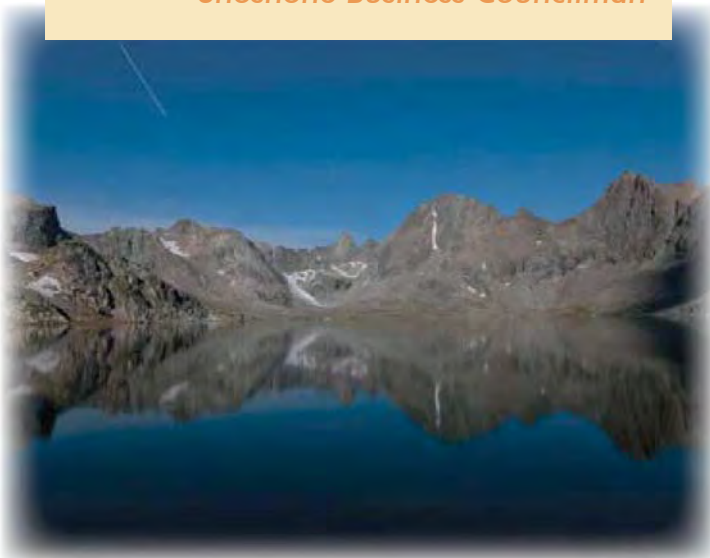
The Eastern Shoshone and Northern Arapaho have persevered in the face of sweeping change.

Storylines:

1. As the United States expanded into the West, the U.S. Government introduced policies toward native people that compelled Native Americans to abandon many traditional practices and to adopt some of the social and cultural structures of Euro-Americans.
2. Leaders of the past are honored for their efforts to preserve the tribes' traditional ways. Modern-day leaders also strive to sustain their peoples' cultures.
 - a. Washakie
 - b. Black Coal
 - c. Sharp Nose
 - d. Sub-chiefs
3. The Wind River tribes balance relationships with federal, state, county, and tribal governments. The tribes have sovereignty -- the inherent authority to govern themselves and to relate to the U.S. Government on a nation-to-nation basis.
 - a. Traditional tribal government
 - b. Traditional system of justice
 - c. Tribal council government
 - d. Indian Reorganization Act

“Chief Washakie stood for bravery and courage, he was a peacemaker, a strong leader and, above all, a wise and generous man.”

John Washakie, Eastern Shoshone Business Councilman



Baptiste Lake by Scott Copeland.

Subtheme 3: Sacredness of Place

The landscapes of the WRIR have great cultural significance to the tribes. By protecting natural resources, the Eastern Shoshone and Northern Arapaho maintain their spirituality and culture.

Storylines:

1. The Eastern Shoshone and Northern Arapaho know and value the landscape in its entirety. It cannot be parceled into individual features (i.e., mountains, grasslands, water, air, wildlife, etc.).
2. The Eastern Shoshone and Northern Arapaho have deep spiritual connections to the land and especially to sacred sites located within the landscapes of the WRIR.
3. The high quality of natural resources on the WRIR, including air, water, and wildlife, provides sustenance for living people and ensures a legacy for future generations.
4. The tribes manage reservation land in ways that conserve the quality of its resources for future generations.
 - a. The tribes continue to be concerned about decisions being made throughout Wyoming that effect air, water, wildlife, and other resources.
 - b. The tribes set aside 180,000 acres of pristine roadless area in 1934, 30 years before the U.S. Congress passed the Wilderness Act.
 - c. Trust land is essentially private property and is not open to visitors.
 - d. The tribes continue to share the WRIR with their traditional neighbors, the Sheep Eater Indians.

*Pronghorn Antelope
by Tom Reicher.©*



“He had the ability to reach into the future and see what it’s gonna be. Bob Harris was a special kind of person, a visionary.”

Richard Baldes speaking about longtime Eastern Shoshone Business Councilman, Robert Harris

5. The WRIR and the surrounding country is valued by the tribes, and certain sites have special significance. Many of these sites are not shared with outsiders. Known sites of cultural importance include:
 - a. Sinks Canyon
 - b. Hot Springs of the Big Horn
 - c. Wind River Canyon
 - d. Jackson Hole
 - e. Greater Yellowstone, Grand Teton National Park, National Elk Refuge

Subtheme 4: For Love of Nation: Honoring the Warrior Tradition

The Eastern Shoshone and Northern Arapaho people continue to honor the warrior tradition by adapting traditional warrior traits of courage, strength, honor, pride, devotion, and wisdom to past and current military roles.

Storylines:

1. Tribal members honor their tribe when they fight on its behalf. Many historic conflicts shaped the people and perimeters of the Wind River Indian Reservation.
 - a. Bear River Massacre, 1863
 - b. Sand Creek Massacre, 1864
 - c. Battle of Crowheart Butte, 1866
 - d. Fetterman Fight, 1866
 - e. Trout Creek Battle, 1872
 - f. Bates Battle, 1874
 - g. Battle of Greasy Grass (Little Bighorn), 1876
2. Warrior societies played a significant role in protecting the tribe.
 - a. Eastern Shoshone Warrior Societies
 - b. Northern Arapaho Warrior Societies
3. The Fort Bridger Treaty of 1868 called for a U.S. military fort to be established on the Shoshone Reservation. Fort Washakie served as a military post until 1913, when it became an Indian Agency. Fort Washakie continues to be a center of activity for the Eastern Shoshone.
 - a. Camp Augur
 - b. Camp Brown
 - c. Fort Washakie
 - d. Indian Agency headquarters
 - e. Listing in National Register of Historic Places

4. Native Americans have the highest record of U.S. military service per capita of any ethnic group.
5. Today, "Sho-Rap" crews are known as powerful fire fighters in wildland fire agencies.

"As we continue to defend our treaties and executive orders, we will also continue to defend this great country of ours."

Ivan D. Posey, Eastern Shoshone Business Councilman

Since the birth of America, [American Indians and Alaska Natives] have contributed immeasurably to our country and our heritage, distinguishing themselves as scholars, artists, entrepreneurs, and leaders in all aspects of our society. Native Americans have also served in the United States Armed Forces with honor and distinction, defending the security of our Nation with their lives."

A Proclamation by President Barack Obama



Image from National Museum of the American Indian: Codetalkers Exhibit.

Subtheme 5: Forces of Cultural Oppression
The Eastern Shoshone and Northern Arapaho, like other indigenous people in North America, were coerced and forced to adopt foreign practices, beliefs, and customs as the U.S. Government attempted to assimilate the tribes into Euro-American culture.

Storylines

1. A series of treaties, land cessions, forced allotments, and land thefts defined the WRIR.
 - a. Brunot Cession of 1874
 - b. Dawes Act (General Allotment Act) of 1887
 - c. "Gift of the Waters" of 1896
 - d. Land Cession of 1905
 - e. Reclamation Act of 1905
2. Missionaries worked with the U.S. Government to "civilize" the tribes and convert the Eastern Shoshone and Northern Arapaho to Christianity. Many tribal people merged tenets of Christianity with traditional beliefs and practices.
 - a. St. Stephens Mission (Arapaho Catholic)
 - b. St. Michael's Mission (Arapaho Episcopal)
 - c. Roberts Mission (Shoshone Episcopal)
3. Boarding schools removed generations of children from their homes and immersed them in Euro-American culture. Isolation from Indian culture created major obstacles for children who wished to retain traditional language skills and lifeways. In the early years, many children died at school.
 - a. Mission Schools
 - b. Government Schools
 - c. Boarding Schools

4. Under the terms of the 1868 Treaty of Fort Bridger, the Eastern Shoshone, and later the Northern Arapaho, were expected to become farmers and ranchers. The forced adoption of agriculture, along with a severely restricted land base, contributed to the end of the traditional hunting and gathering lifestyle.
5. Native Americans gained citizenship and the right to vote in 1924.

"At that time, the federal government encouraged missionary schools with gifts of reservation land and money, sometimes taken from the Indians' own funds, which the government held in trust . . ."
Geoffrey O'Gara



Left: Pupils at Carlisle Indian Industrial School, Pennsylvania, ca. 1900. Image from home.epix.net. Above: Students in front of Roberts School for Girls. Image from Wyoming State Archives.



"As a show of peace and goodwill, we gave the government our most valuable treasure – our children ... and many of them died at the government's hand."

Gary Collins, referring to early boarding schools in Nebraska and Pennsylvania

Subtheme 6: Traditions Build Strength: Love of Family and Community

Long held cultural and spiritual values are a source of strength on the WRIR. The Eastern Shoshone and Northern Arapaho are distinct cultures, each carrying on their own traditions, with their own unique sense of humor. The tribes honor the elders, cherish children and embrace extended family members, as well as value traditional skills, practices, languages, and stories.

Storylines

1. Elders convey the timeless heritage of the tribes and are a continuous source of wisdom for younger tribal members. The tribes treat their elders with great respect.
2. The family unit is at the core of the social fabric of the tribes. The concept of family often includes tribal members who may not share a genetic relationship.
3. Children are precious and offer continuity to the tribes. Many tribal decisions consider how present actions will affect future generations.
4. Traditional languages are vital to the cultural identities of the tribes.
5. A long tradition of oral storytelling perpetuates knowledge and wisdom within individual tribes. The oral tradition is often given priority over the written word.
6. During major life events, traditional customs and beliefs sustain and strengthen the Eastern Shoshone and Northern Arapaho cultures.
7. Festivals, pow wows, special ceremonies, and community events are important means for perpetuating cultural traditions.
 - a. Sun Dance
 - b. Sweat lodge
 - c. Songs and stories
 - d. Regalia
8. Traditional foods such as berries and wild game are still used today, with little waste and much resourcefulness.
 - a. Food gathering and hunting
 - b. Food preparation
9. A keen sense of humor combined with sharp wit has long been part of the cultures of the Eastern Shoshone and Northern Arapaho tribes as they recognize the importance of humor in managing various social settings.

2012 Wyoming Indian Boys' High School State Champions. Photo by Dan Cepeda, *Casper Star-Tribune*.



"We dance for happiness. We dance for sadness. We dance to support one another in trying times. Dancing is a way of life."

*Raphaella Stump,
Eastern Shoshone*



Indian Relay Race at Pioneer Days Rodeo. Photo by Claude Poulet.

Subtheme 7: Persistence and Patience

The Eastern Shoshone and Northern Arapaho work towards defining their future on their own terms.

Storylines:

1. Tribal governments balance sovereignty and partnerships with federal, state, and county governments in order to meet the needs of tribal members.
2. Preservation of native languages is vital to both the Eastern Shoshone and the Northern Arapaho.
3. Formal education is encouraged through opportunities at local colleges and tribal education scholarships.
4. Athletic events, particularly basketball, are supported by much of the community and foster tribal pride and community ties.
5. Culturally responsible professional tribal members are a growing body of people who have professional skills, training, and education and are working to improve conditions and quality of life for their people.



Power lines transmit electrical power generated from the waters of the Wind River.

Subtheme 8: Adjusting to a Changing Economy

The Eastern Shoshone and Northern Arapaho seek economic opportunities for the WRIR while sustaining the natural and cultural resources within its boundaries.

Storylines:

1. The economy of the WRIR relies on oil, natural gas, and coal deposits found on the reservation as well as its grazing lands. The Eastern Shoshone and Northern Arapaho hold all mineral rights on the reservation and can lease lands for revenue benefits.
 - a. Mineral royalties
 - b. Per capita payments
 - c. Grazing leases
2. Native ranchers maintain herds of cattle and horses and manage the grasslands on the trust lands.
 - a. Irrigation for agriculture
 - b. Arapaho Ranch
 - c. Multi-generational ranches
3. Rich in natural resources, the reservation is involved in debates over current resource management issues and rights.
 - a. Water rights
 - b. Mineral rights
 - c. Water quality
 - d. Air quality

*“Tribal income is derived from oil and gas royalties and bonuses, tribal land leases and other resources on reservation lands, half to the Arapahos and half to the Shoshones . . . **the per capita payment is not a government handout . . . but income derived off reservation resources.**”*

*Northern Arapaho Tribal
Historic Preservation Office*

4. Tourism offers a potential source of revenue for tribal members and a chance to tell the tribes' stories to visitors. Opportunities to increase tourist offerings exist.
 - a. Casinos
 - b. Outfitting and guiding (fishing and camping)
 - c. Pow wows
 - d. Cultural centers, museums, special exhibits
 - e. Creative economy
 - * Native arts and crafts
 - * Native events
5. Since 2005, gaming has become a large part of the local economy. Casinos are major employers on the reservation and in Fremont County as a whole. Currently, the WRIR is home to four casinos, the only casinos in Wyoming.
6. The Eastern Shoshone and Northern Arapaho work with the U.S. Fish and Wildlife Service to manage, populate, and rehabilitate habitats for land species based on cooperative land management agreements.
7. The fostering of creative economies, by preserving cultural arts, language, and foods, is an important part of preserving cultural heritage, encouraging local pride, and ensuring the education of future generations. Developing partnerships to increase opportunities will bring multiple benefits.

".....I have never forgotten what he (the Chief) used to say to us. 'Be brave,' he would tell us. 'That is the chief thing to learn; to do what each one believes is right, to speak for the right, everywhere , always. To be fearless of tongues, of persecution, to take counsel with our own minds and being sure to speak out surely.' "

*Indian man quoted in
Teepee Neighbors*



Points of Interest Observations & Recommendations

Shoshone Episcopal Mission (Roberts Mission)

Points of interest were identified during meetings with the public and interested parties. These meetings were held on and near the Wind River Indian Reservation on the following dates:

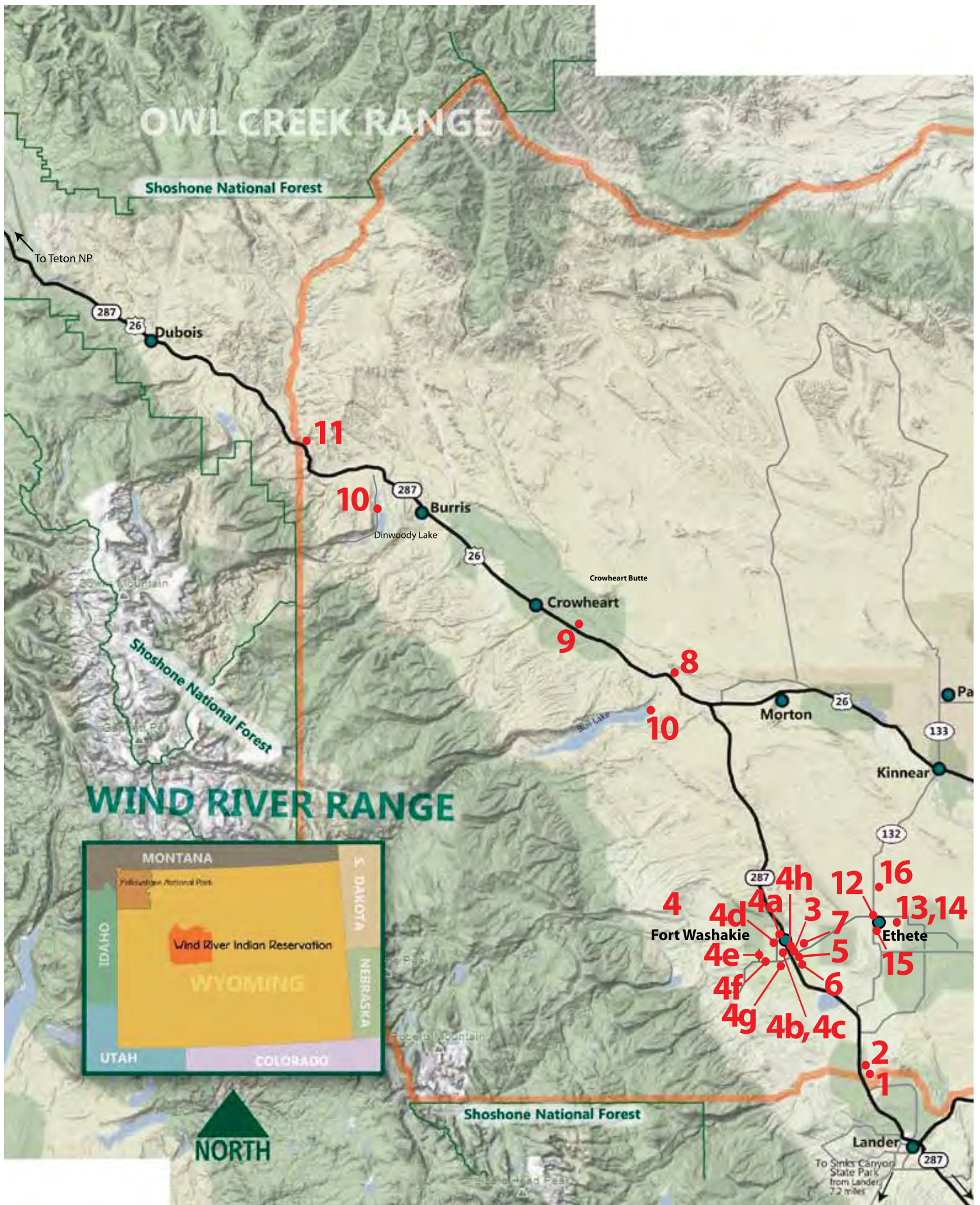
- August 25 and 26, 2012
- September 11 and 12, 2012
- November 14 – 16, 2012
- February 5 and 6, 2013
- March 11 – 15, 2013
- April 29 – May 4, 2013

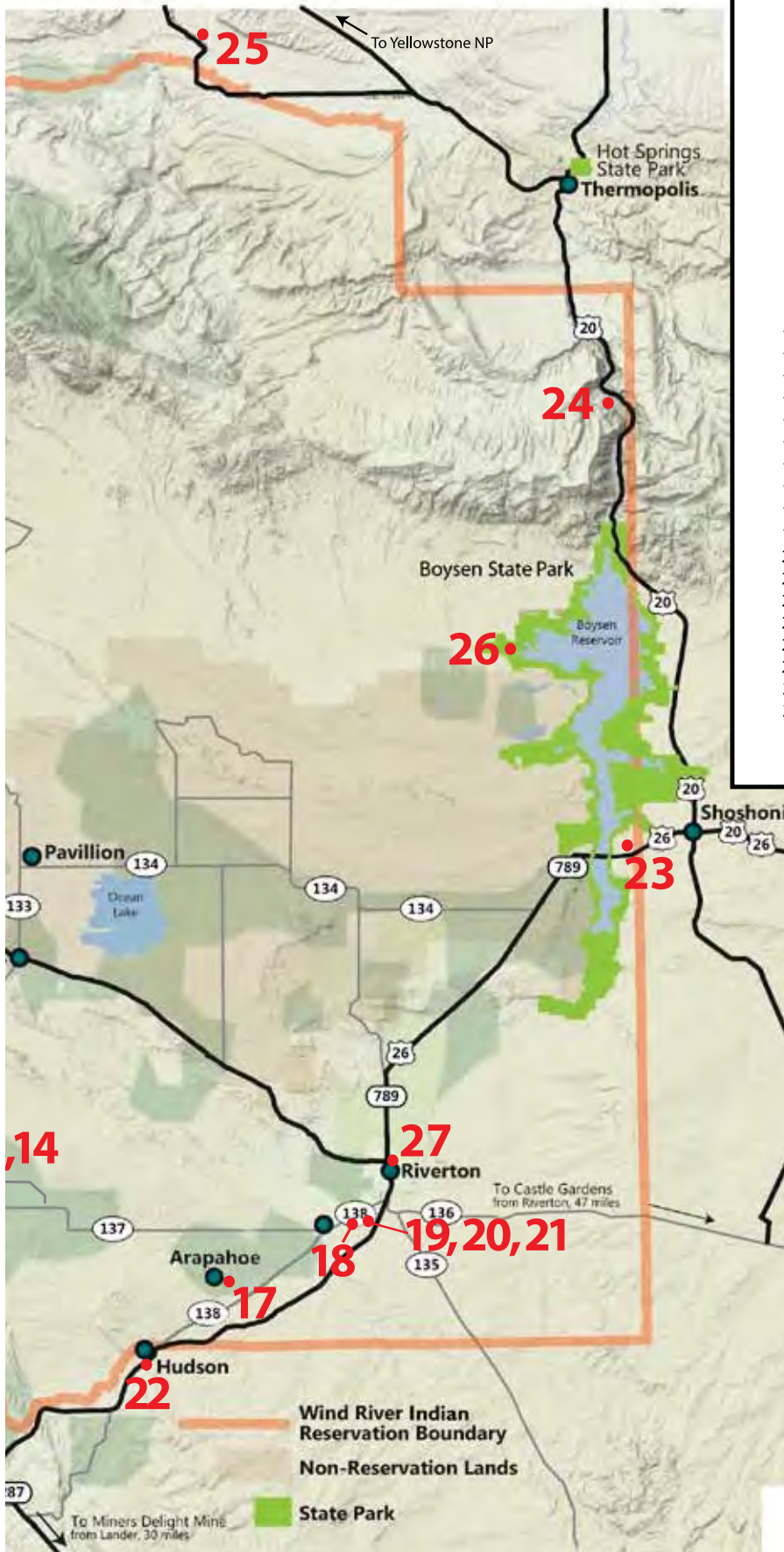
These locations have been identified as excellent places to tell some of the stories of the Eastern Shoshone and Northern Arapaho. Recommendations for interpretive media and other site development were also brainstormed and are provided here. Possible grant funding opportunities are provided in Appendix D.



Dramatic landforms between Fort Washakie and Ethete.

Interpretive Sites/Points of Interest





- ### Points of Interest Legend
- 1 - Reservation Entry Portal - South
 - 2 - Shoshone Rose Casino
 - 3 - Community Signs/Road Entrance to Fort Washakie
 - 4 - Fort Washakie Area
 - 4a - Fort Washakie Historic Area
 - 4b - Chiefs Building and Post Office
 - 4c - Joint Tribal Building
 - 4d - Chief Washakie Grave Site
 - 4e - Sacajawea Grave Site
 - 4f - Shoshone Episcopal Mission/Roberts Mission
 - 4g - Block House
 - 4h - Fort Washakie Convenience Store
 - 5 - Frank Wise Business Center (Wind River Development Fund)
 - 6 - Fort Washakie and Sacajawea Wayside
 - 7 - Rupert Weeks (Shoshone) Cultural Center
 - 8 - Diversion Dam Rest Area
 - 9 - Crowheart Butte Wayside
 - 10 - Bull Lake, Dinwoody Lake
 - 11 - Reservation Entry Portal - West
 - 12 - Ethete Gas and Convenience Store
 - 13 - Wind River Tribal College
 - 14 - Arapaho Tribal Business Office
 - 15 - St. Michael's Mission
 - 16 - Little Wind Casino
 - 17 - Arapahoe Depot Site
 - 18 - St. Stephens Mission
 - 19 - Wind River Casino
 - 20 - Arapaho Experience
 - 21 - Proposed Veterans Memorial
 - 22 - Bonneville Cabins Wayside
 - 23 - Reservation Entry Portal - East
 - 24 - Wind River Canyon
 - 25 - Arapaho Ranch Overlook
 - 26 - Boysen State Park
 - 27 - Riverton Community Sites (Intertribal Building/Central Wyoming College, Wyoming Heritage Museum, Riverton Museum)

Map #	Locations (numbers correspond to map)	Subtheme and Storyline								Orientation
		1. Migration and Confinement	2. Perseverance and Resiliency	3. Sacredness of Place	4. For Love of Nation	5. Forces of Cultural Oppression	6. Traditions Build Strength	7. Persistence and Patience	8. Adjusting to a Changing Economy	
1	Reservation Entry Portal - South									X
2	Shoshone Rose Casino							X	X	X
3	Community Signs/Road Entrance to Ft Washakie									X
4	Fort Washakie Area	X	X	X	X	X	X	X	X	X
4a	Fort Washakie Historic Area	X	X	X	X	X	X	X	X	X
4b	Chiefs Building and Post Office								X	X
4c	Joint Tribal Building	X								X
4d	Chief Washakie Grave Site		X							
4e	Sacajawea Grave Site			X						
4f	Shoshone Episcopal Mission/Roberts Mission		x			x				
4g	Block House	x			X					
4h	Fort Washakie Gas and Convenience Store									X
5	Frank Wise Business Center (Wind River Development Fund)	X	X	X	X	X	X	X	X	X
6	Fort Washakie and Sacajawea Wayside									
7	Rupert Weeks Cultural Center (Shoshone Cultural Center)	X	X	X	X	X	X	X	X	X
8	Diversion Dam Rest Area			X				X	X	X
9	Crowheart Butte Wayside				x					X
10	Bull Lake and Dinwoody Lake			X						
11	Reservation Entry Portal - West									X
12	Ethete Gas and Convenience Store						X			X
13	Wind River Tribal College	X	X	X	X	X	X	X	X	X
14	Arapaho Tribal Business Office			X					X	
15	St Michael's Mission					X				
16	Little Wind Casino							X	X	X
17	Arapahoe Depot Site					X		X		
18	St. Stephens Mission					X				
19	Wind River Casino	X	X	X	X	X	X	X	X	X
20	Arapaho Experience	X	X	X	X	X	X	X	X	X
21	Veterans Memorial				X		X			
22	Bonneville Cabins	X								
23	Reservation Entry Portal - East									X
24	Wind River Canyon	X	X	X	X	X	X	X	X	X
25	Arapaho Ranch			X			X		X	
26	Boysen State Park									
27	Riverton Community Sites									

Interpretive Theme:

Portal entry

Current Condition:

A small road sign currently identifies the entrance to the reservation.

Existing Facilities and Status:

None

Recommendations:

1. Establish a location near the entry with appropriate easements (WYDOT right-of-way) and install a welcome portal entry as referenced in the design guidelines. This will increase visibility from the roadway and will make the reservation entrance very clear.
2. A larger pull out site could be developed with information and orientation sign panels, but there are nearby developed sites that could also provide information.
3. This location or adjacent property is being proposed for the WYDOT right-of-way and is approximate. Prior to beginning the project, WYDOT will need to be consulted to determine the exact location. The exact location will be determined based on right-of-way size, clear zone width, and other safety factors.

Potential Partnerships:

Wyoming Office of Tourism (WOT), Wyoming Department of Transportation (WYDOT), Wyoming Arts Council, Wind River Visitors Council, Fremont County



Interpretive Themes:

Orientation, Traditions Build Strength, Adjusting to a Changing Economy

Current Condition:

A large sign welcomes people to the casino.

Existing Facilities and Status:

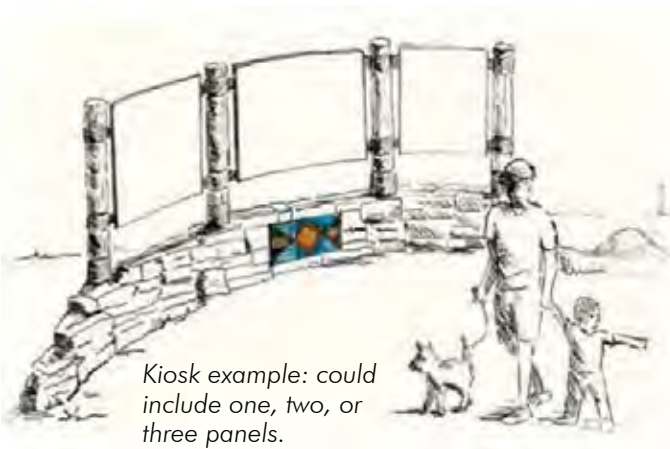
The entrance into the building divides into a dining area on the right and casino on the left.

Recommendations:

1. Discussions are underway to expand amenities and entertainment venues for the Shoshone Rose. As this discussion proceeds, locating a 1-2 panel "Welcome to the Wind River Indian Reservation" kiosk at an exterior location in the parking lot with an orientation map, things to do, and places to visit would promote and advertise the Shoshone Rose Casino and other reservation areas to visit.
2. When additional venues and facilities are created, consider creating signage to interpret the themes listed above that relate to those facilities and visitor experiences.

Potential Partnership:

Wind River Visitors Council



Interpretive Theme:

Community entry

Current Condition:

A large sign sits on the east side of the main road (across from gas/convenience store) welcoming travelers to the WRIR.

Existing Facilities and Status:

None

Recommendation:

Replace the sign with a scaled down portal crescent design that welcomes travelers to the community.

Potential Partnerships:

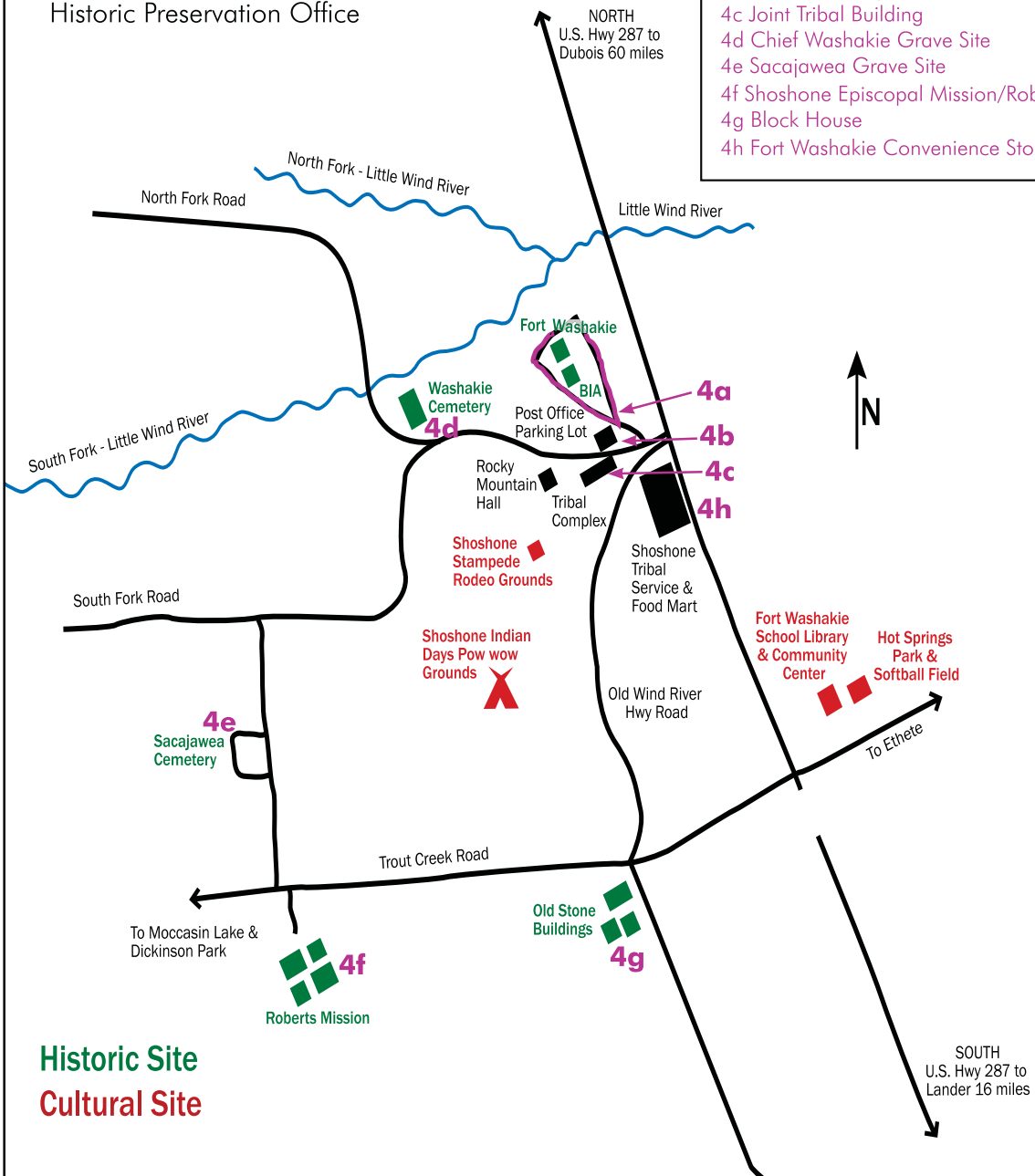
WOT, Wind River Visitors Council



Ft. Washakie Area

Map Courtesy of the Eastern Shoshone Tribe and the State Historic Preservation Office

- 4a Walking tour of the Historic District
- 4b Chiefs Building and Post Office
- 4c Joint Tribal Building
- 4d Chief Washakie Grave Site
- 4e Sacajawea Grave Site
- 4f Shoshone Episcopal Mission/Roberts Mission
- 4g Block House
- 4h Fort Washakie Convenience Store



Interpretive Themes:

Migration and Confinement, Perseverance and Resiliency, Sacredness of Place, For Love of Nation, Forces of Cultural Oppression, Traditions Build Strength, Persistence and Patience, Adjusting to a Changing Economy, Orientation

Existing Facilities and Status:

The Fort Washakie Historic District has been listed in the National Register of Historic Places based on its association with significant events in military, political, and social history during the late nineteenth and early twentieth centuries. The district is also recognized as having a significant collection of buildings that includes late nineteenth-century and early twentieth-century stone and adobe military buildings; early twentieth-century Indian Agency buildings; and housing, warehouses, and machine shops associated with the Civilian Conservation Corps of the 1930s.



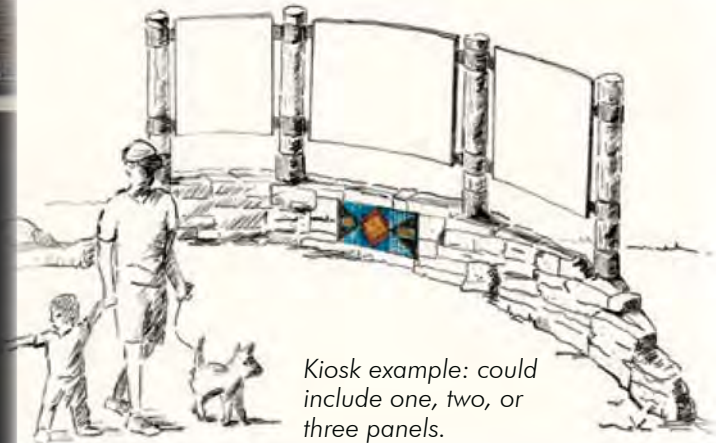
National Trust for Historic Preservation "This Place Matters" campaign. Eastern Shoshone tribal members and SHPO staff in front of Building 1. Image from WY SHPO.

Recommendations:

1. Install a 2 – 3 panel kiosk structure at the Chiefs Building and Post Office. Provide an orientation map of the area, as well as information on stewardship practices on the reservation. Identify nearby amenities. Interpretive messages can include any of the subthemes, with the possibility of rotating signage. Travelers unfamiliar with the reservation will also need more directional road signs to locate specific sites.
2. Update the walking tour map/brochure. The brochure needs to correspond with a numbered post at each site that can be referenced in the brochure.
3. Incorporate all of the Fort Washakie area within a bike and pathway trails project. Create a loop trail.

Potential Partnerships:

WY SHPO, WOT, Wind River Visitors Council, Bureau of Indian Affairs (BIA)



Interpretive Themes:

Migration and Confinement, Perseverance and Resiliency, Persistence and Patience, Adjusting to a Changing Economy

Current Condition:

A large cast metal statue of Chief Washakie stands in front of the building.

Existing Facilities and Status:

The entrance to the building has a comfortable reception area with a reception desk and restrooms. Various tribal offices are located here. The facilities are used for tribal business and are not a draw for tourism or general visitation purposes.

Recommendations:

1. Create an interior exhibit for the lobby describing how tribal government and sovereignty works. Portable traveling exhibits could be developed and rotated to various sites on and off the reservation.
2. Place historic photographs or modern art exhibits that depict selected interpretive themes in the small conference room.
3. Provide Fort Washakie Walking Tour brochures in a highly visible location in this building.

Potential Partnerships:

WY SHPO, Wind River Development Fund, Wind River Visitors Council



Chief Washakie Monument at Cemetery

Interpretive Themes:

Migration and Confinement, Perseverance and Resiliency

Existing Facilities and Status:

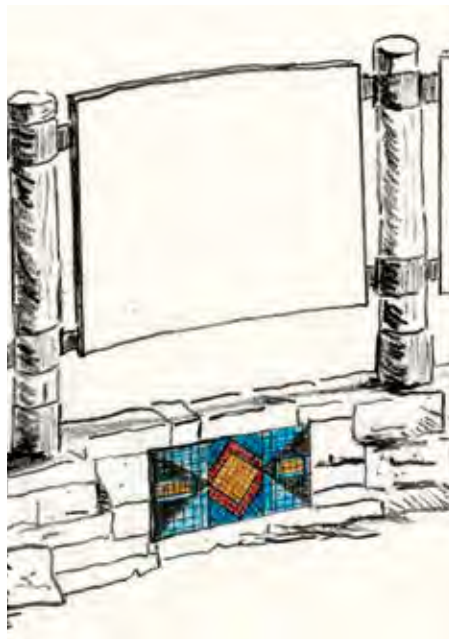
The Chief Washakie monument sits on the south end of the Chief Washakie cemetery surrounded by barriers. The monument is separate from the actual grave that is located on the north end of the cemetery.

Recommendations:

1. Install a two panel vertical kiosk near the entry parking area that explains the significance of Chief Washakie and his contributions as well as the significance of this cemetery and appropriate behavior at the cemetery.
2. One panel should include a message on the behavior and ethics expected of all who visit here. (What is permissible behavior for visitors? Can visitors walk in the cemetery? Can visitors take photos?)
3. Analyze traffic and use and determine if more defined parking is necessary.

Potential Partnerships:

WY SHPO, Wind River Visitors Council, WOT



Interpretive Theme:

Perseverance and Resiliency

Existing Facilities and Status:

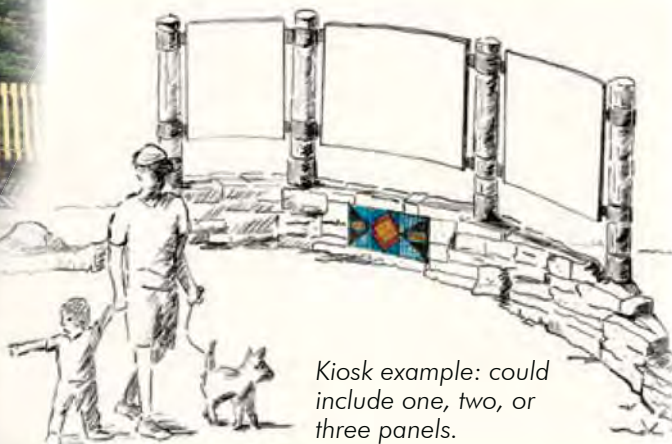
The cemetery is on a quiet road outside of Fort Washakie; vehicles can either park in an entry parking area or continue to the west side of the cemetery and drive closer to the statue, interpretive sign, and marker for Sacajawea. Interpretive signs tell about some of Sacajawea's travels and the controversy over where she spent the remainder of her life. The cemetery is still in use and is maintained with care and attention.

Recommendations:

1. Site planning is needed to identify ways to manage traffic.
2. A one panel vertical kiosk installed near the entry parking area should explain the significance of this cemetery and state appropriate behavior and ethics for visitors.
3. The log building was moved to this site and has been suggested for various uses, including a mini visitor center or restroom.
4. A restroom may be more appropriate at the lower parking.

Potential Partnerships:

WY SHPO, Wind River Visitors Council, WOT



Kiosk example: could include one, two, or three panels.

Shoshone Episcopal Mission (Roberts Mission) and School

Interpretive Themes:

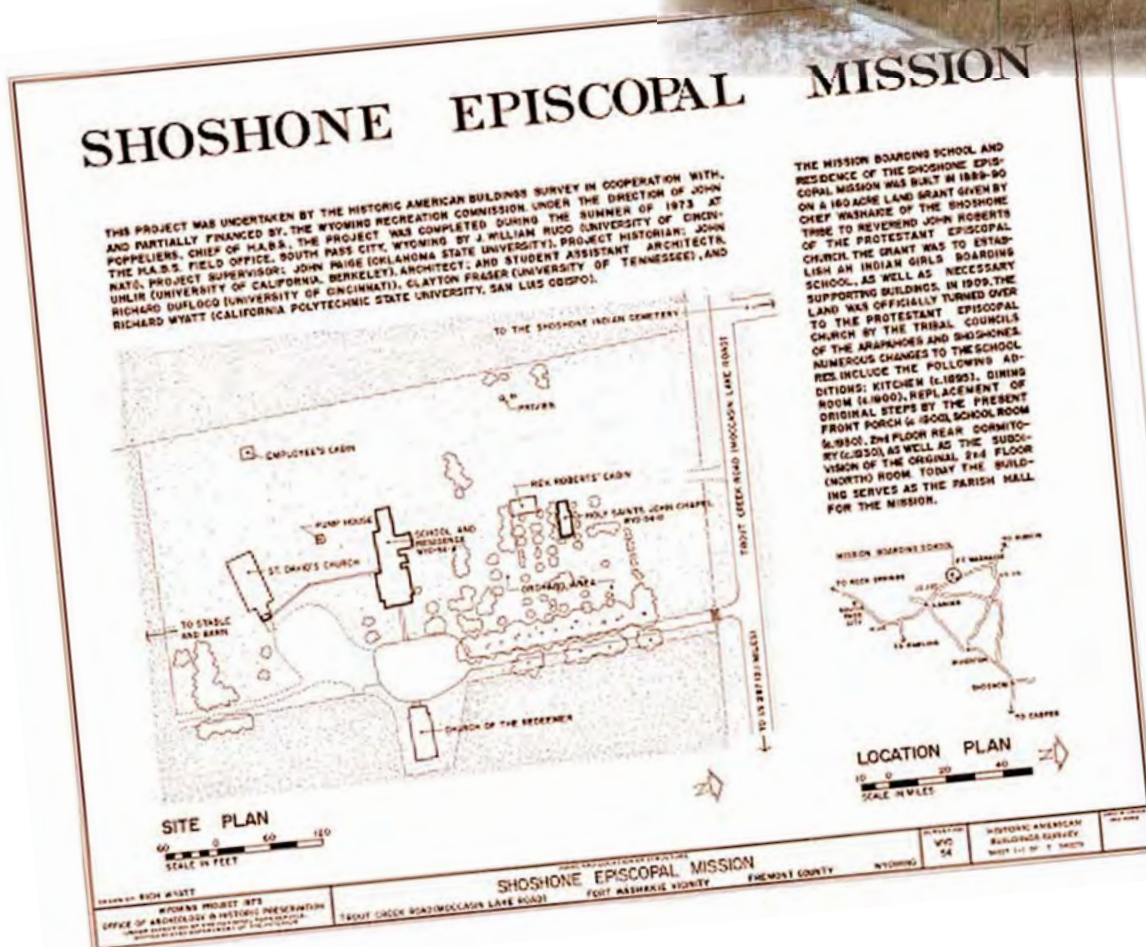
Perseverance and Resiliency, Forces of Cultural Oppression

Existing Facilities and Status:

A "new" chapel was built on Trout Creek Road to replace the original chapel after it burned. The church building is one of the oldest churches still standing in Wyoming.

The mission house where students lived is still standing. The building's condition is deteriorating. The boarding house is listed in the National Register of Historic Places.

There is a great deal of recorded history about John Roberts, the priest who ran this mission. Members of the Eastern Shoshone Museum Committee recalled the fire escape on which they used to play and the front porch that was added to the original building. The Eastern Shoshone Language and Museum committees are quite knowledgeable about the site.



Shoshone Episcopal Mission (Roberts Mission) and School

Recommendations:

1. The original bell was taken down and should be located.
2. Develop a walking tour with low profile signs that explain how the mission came to be on the reservation. (The U.S. Government paid churches to establish missions to convert and educate Native Americans).
3. Interpretive media should be developed to include memories and stories from those who went to school here, the significance of this mission, and the church's role on the reservation today.
4. A collection of oral histories and memories about attending the boarding school could be made into scrapbook pages, included on signs, and made available for website viewing.
5. Restore the boarding house and recreate it as a school of the 1930s.
6. Offer scheduled interpretive talks and events provided by the Eastern Shoshone Language and Cultural Museum committees.

Potential Partnerships:

WY SHPO, WOT, Wind River Visitors Council, Alliance for Historic Wyoming, Episcopal Diocese

Current Land Manager and Responsible Party for Maintenance of Site:

Episcopal Diocese



Interpretive Themes:

Migration and Confinement, For Love of Nation

Existing Facilities and Status:

This small building sits at the corner of Old Wind River Highway Road and Trout Creek Road. The building is listed in the National Register of Historic Places.

Recommendations:

1. Include this site on the driving tour. Interpretive messages should tell the history of the Block House and its various uses during the early period of the Shoshone Indian Reservation.
2. Evaluate the possibility of a small park with restrooms and a small visitor center. The visitor center would include stories about the Block House and possibly the Trout Creek Battle.

Potential Partnerships:

WY SHPO, WOT



Built in 1871, the Block House is the oldest intact building that was constructed at the original Wind River Agency. Chief Washakie urged the construction of this defensive structure, and it provided a place of refuge to both Eastern Shoshone and non-Indians when Northern Arapaho, Cheyenne, and Sioux raiding parties attacked. The Block House was later used as a jail and then for storage. It currently stands empty. Image from the Wyoming State Archives.

Interpretive Theme:

Orientation

Existing Facilities and Status:

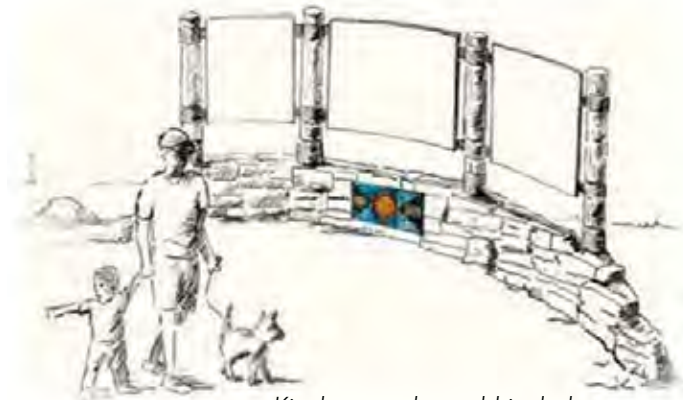
This is the primary gas station and convenience store in the Fort Washakie area. This is a good location to reach a wider audience.

Recommendation:

Install exterior 1-2 panel kiosk with an orientation map and general travel information.

Potential Partnerships:

Wind River Visitors Council, WOT, WY SHPO



Kiosk example could include one, two, or three panels.



Frank Wise Business Center Wind River Development Fund Building

Interpretive Themes:

Migration and Confinement, Perseverance and Resiliency, Sacredness of Place, For Love of Nation, Forces of Cultural Oppression, Traditions Build Strength, Persistence and Patience, Adjusting to a Changing Economy, and Orientation

Existing Facilities and Status:

The new building is an attractive and professional business facility with large conference rooms and meeting facilities. There is adequate parking, safe pedestrian areas, and restroom facilities. A large entry foyer has several bulletin boards posting notices and business cards.

Recommendations:

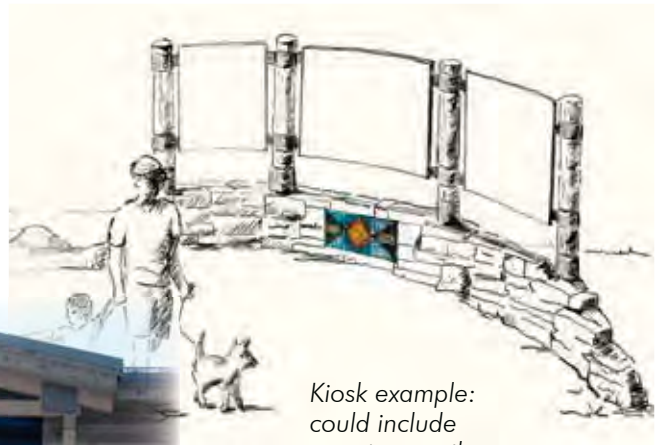
1. In addition to creating signage to interpret the themes listed above, install an exterior 1-2 panel kiosk with an orientation map and general travel information.
2. The interior wall has a corner with an excellent location for an information kiosk with displays on Eastern Shoshone and Northern Arapaho heritage.
3. A digital sign system combined with portable traveling exhibits would be an excellent use of this space. This kiosk can be combined with an audio visual unit that can play videos or powerpoint programs.
4. A separate display should also serve to promote businesses and artisans from the Wind River Indian Reservation.



Visitor information kiosk conceptual

Potential Partnerships:

WY SHPO, WOT, Wind River Visitors Council



Kiosk example:
could include
one, two, or three
panels.



Interpretive Themes:

Migration and Confinement, Persistence and Patience

Current Condition:

Installation pending

Potential Partnerships:

WY SHPO, WOT



Image from the Wyoming State Archives.

*Rupert Weeks Traditional Center:
Shoshone Cultural Center and
Fort Washakie Community Library*

Interpretive Themes:

All themes identified in this plan are possible here. Rotating exhibits can focus on different themes developed as temporary traveling exhibits.

Current Condition:

The cultural center is focused on sharing Eastern Shoshone heritage, culture, and information on the leaders of the tribe. The primary focus is on Chief Washakie.

Existing Facilities and Status:

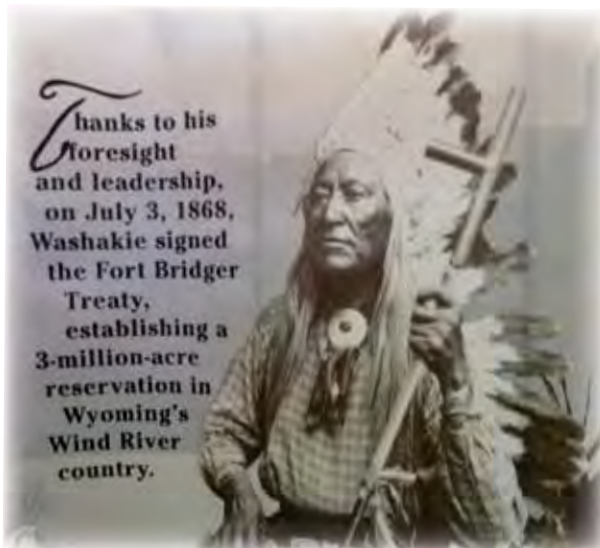
A number of interpretive displays and original artifacts trace the history of the Eastern Shoshone on the Wind River Indian Reservation, including the treaties that created the reservation. A gift shop sells beadwork and some books and other printed materials.

Recommendations:

1. Develop an updated interpretive exhibit plan that will identify specific themes, messages, and ongoing cultural education for students.
2. Develop more visible orientation signage and include building hours and staff presence in the building.
3. Consider rotating artifacts available for viewing and their specific interpretive stories.
4. Increased promotion of gift sales could lead to increased staffing and should be monitored.
5. The potential exists inside the reception area to create a temporary exhibit showcasing artists of the reservation or current tribal issues.
6. Include information and stories of local artists whose items are for sale.

Potential Partnerships:

WY SHPO, WOT, WY Arts Council



Interpretive Themes:

Sacredness of Place, Persistence and Patience, Adjusting to a Changing Economy, Orientation

Existing Facilities and Status:

This site is a WYDOT developed and maintained rest area.

Recommendation:

Pursue placing interpretation inside the rest area. This interpretation should be in the form of interior interpretive signs or other semi-permanent displays.

Potential Partnerships:

WOT, WYDOT, Wind River Visitors Council, WY SHPO



Diversion Dam Picnic and Rest Area



Interpretive Theme:

For Love of Nation

Existing Facilities and Status:

The wood sign is vertically mounted between two large timbers. The sign contains a large amount of text done with routed lettering. The interpretive message presents one version of why Crowheart Butte is significant to the Eastern Shoshone people.

Recommendations:

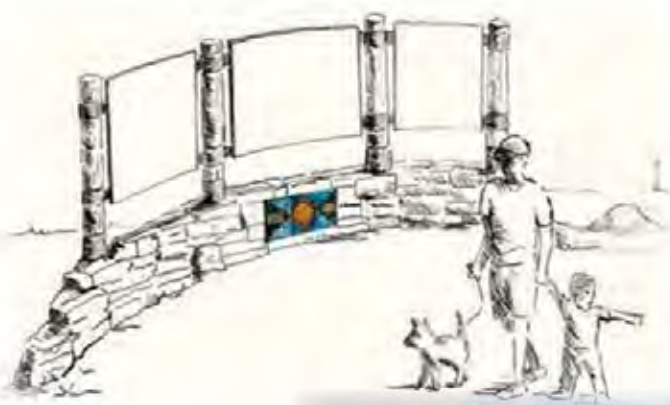
1. Replace this sign based on design guideline standards identified in this plan and with a message approved by the MMTC.
2. This location is being proposed for the WYDOT right-of-way and is approximate. Prior to beginning the project, WYDOT will need to be consulted to determine the exact location. The exact location will be determined based on right-of-way size, clear zone width, and other safety factors.

Potential Partnerships:

WY SHPO, WOT, WYDOT

Current Land Manager and Responsible Party for Maintenance of Site:

WYDOT is responsible for the turnout, WY SHPO is responsible for the sign.



Kiosk example:
could include
one, two, or
three panels.



Crowheart Butte. Image from Wind River Visitors Council.

Interpretive Theme:

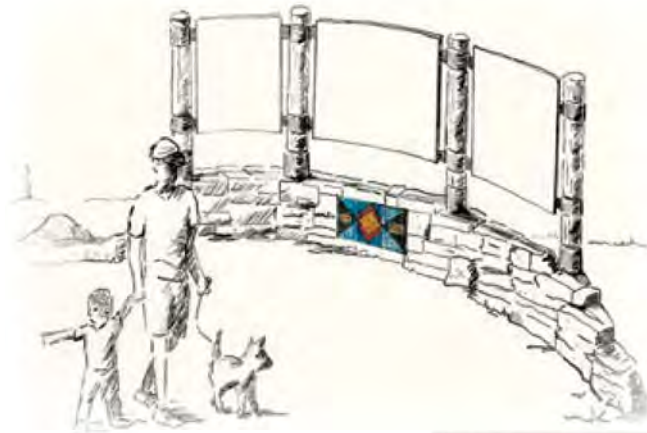
Sacredness of Place

Existing Facilities and Status:

The general public, defined as anyone who is not an enrolled member of the Eastern Shoshone or Northern Arapaho tribes, must have a permit to fish, camp, hike, boat, and picnic in open or designated areas of the Wind River Indian Reservation.

Recommendation:

Install a kiosk posting fishing and tribal permitted use information and applicable regulations, as well as historical interpretation.



Kiosk example: could include one, two, or three panels.



Interpretive Theme:

Portal Entry

Existing Facilities and Status:

None

Recommendation:

An entry portal would help to announce the entrance to the reservation and to send a message about the community. The portal should be commissioned artwork, preferably by an Eastern Shoshone or Northern Arapaho tribal member.

This location or adjacent property is being proposed for the WYDOT right-of-way and is approximate. Prior to beginning the project, WYDOT will need to be consulted to determine the exact location. The exact location will be determined based on right-of-way size, clear zone width, and other safety factors.

Potential Partnerships:

WY Arts Council, WY SHPO, WYDOT, WOT



Interpretive Theme:

Orientation, Perseverance and Resiliency

Existing Facilities and Status:

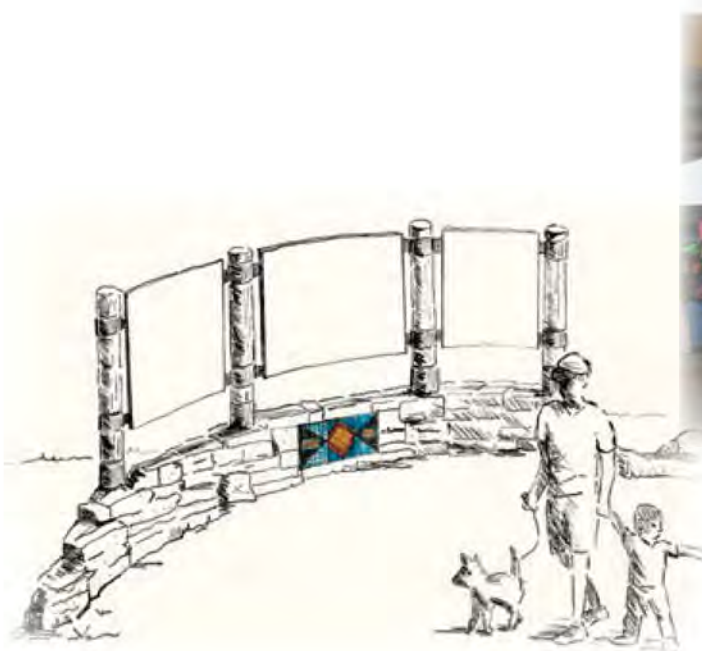
This is a place to purchase convenience grocery items, hot food, and gas. An embroidery shop that sells t-shirts and a few other items including blankets and artwork is located along the northwest side of the building.

Recommendations:

1. In addition to creating signage to interpret the themes listed above, install an exterior 1-2 panel kiosk with an orientation map and general travel information.
2. Create a large mural on the side of building depicting tribal heritage. The mural would promote cultural pride and welcome travelers in a highly visible area on the reservation.

Potential Partnerships:

WY SHPO, WOT, Wyoming Arts Council



Kiosk example: could include one, two, or three panels.



Interpretive Themes:

Any theme can be customized at this site. These themes will need to be assigned priority: Sacredness of Place, Forces of Cultural Oppression, Persistence and Patience, Adjusting to a Changing Economy

Existing Facilities and Status:

The college has a library, classrooms, and offices in the same area as the Northern Arapaho Tribal Government.

Recommendations:

1. To increase visibility of the entry area, add additional roadside signage on the main road and on the campus.
2. The potential for a variety of interior displays with various themes exists. Exhibits could be rotated between this location and the Frank Wise Business Center/Wind River Development Fund Building.
3. Increase the prominence of the entryway into the building through the use of mural artwork on the exterior using quotes or rusted steel silhouettes against the building. This artwork would contain similar graphic elements to the portal sculptures.
4. Consider native plantings behind the front railing with small signs describing medicinal plant uses in English, Eastern Shoshone, and Northern Arapaho.

Potential Partnerships:

WY SHPO, WOT, Native Plant Society, Wind River Tribal College



Interpretive Themes:

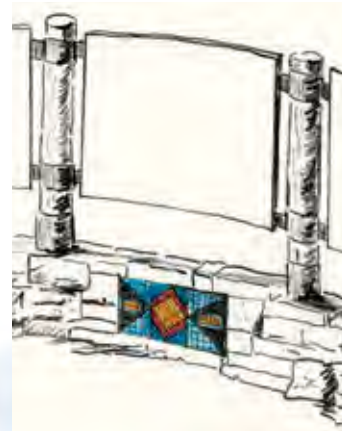
Persistence and Patience, Adjusting to a Changing Economy

Existing Facilities and Status:

This is a government service building focused on business and governance needs of the Northern Arapaho people. Existing signage identifies the Northern Arapaho Tribal Government offices, hours of operation, and phone and fax numbers, and contains the tribal shield logo.

Recommendations:

1. This location is not relevant to the general public at this time; however, this site can capture a local audience.
2. Interior exhibits could focus on desired cultural awareness needs that could be addressed by exhibits, brochures, and/or electronic media.
3. This is a potential place for traveling exhibits to be displayed.



Interpretive Themes:

Forces of Cultural Oppression, Perseverance and Resiliency

Existing Facilities and Status:

The church and various tribal offices are located in this area.

Recommendation:

Create a walking tour with interpretive panels related to the themes listed above.



Interpretive Themes:

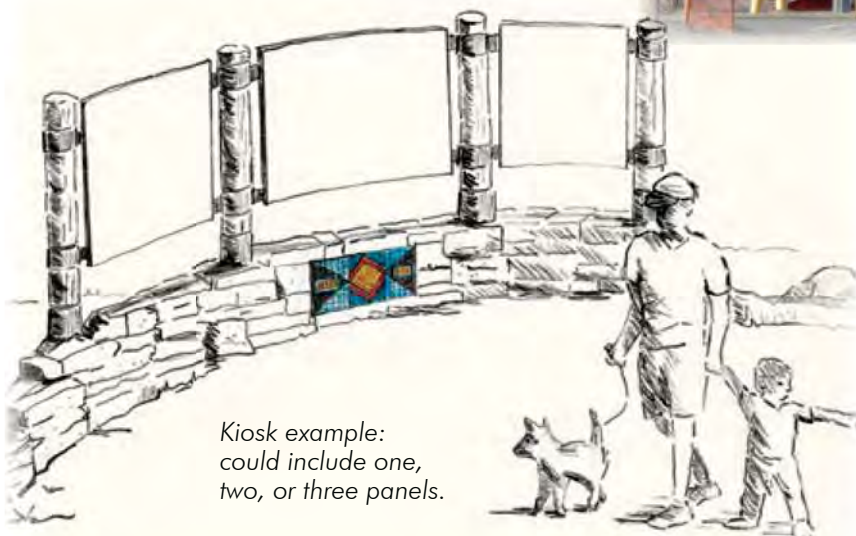
Persistence and Patience, Adjusting to a Changing Economy, Orientation

Existing Facilities and Status:

The casino is located north of Ethete on Highway 132.

Recommendation:

In addition to creating signage to interpret the themes listed above, install an exterior 1-2 panel kiosk with an orientation map and general travel information.



*Kiosk example:
could include one,
two, or three panels.*

Interpretive Theme:

Forces of Cultural Oppression

Existing Facilities and Status:

The depot building no longer stands; however, this is the location from which many tribal children left for boarding schools in the East during the late nineteenth century.

Recommendations:

1. Install a commemorative sign that acknowledges the significance of this site and lists the names of the children who traveled from here to Carlisle Indian Industrial School with dates.
2. Include a more detailed story of the boarding schools at the Northern Arapaho Experience Room at the Wind River Casino and/or the Shoshone Cultural Center.

Potential Partnerships:

WY SHPO



Interpretive Themes:

Forces of Cultural Oppression, Perseverance and Resiliency, Traditions Build Strength

Existing Facilities and Status:

A museum having artifacts and photographs that date to the early reservation era is located in the mission building (image right). The museum houses many items donated from private collections and represents the merging of Native American and European cultures. The third floor of the mission building is the office and storage area for the "Rendezvous," a high quality magazine put out to subscribers that features articles about reservation life and the efforts of Saint Stephens in the life of the Native American community. The history of Catholicism, boarding school life, and notable priests are intermingled with artifacts and uniquely crafted items of Eastern Shoshone and Northern Arapaho people.



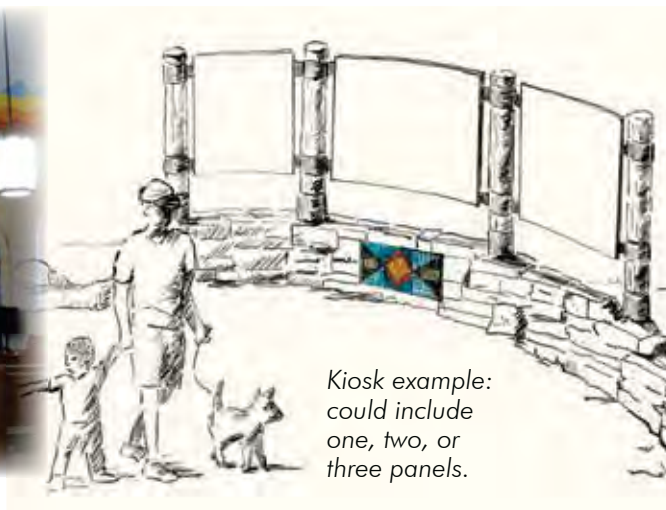
The chapel of Saint Stephens (image left) is a building filled with Native American art depicting various stories of Christianity. The chapel is still in active use with ongoing services. Several interpretive signs at the site focus on the mission's history and its buildings.

Recommendations:

Install an exterior vertical kiosk with a welcome panel, introductory information, map, and other sites of interest on the reservation. Work with museum staff to incorporate themes and storylines into their displays. Develop exhibit plan for museum.

Potential Partnerships:

WY SHPO, WOT, Catholic Diocese



Kiosk example:
could include
one, two, or
three panels.

Interpretive Theme:

Orientation

Existing Facilities and Status:

The casino and hotel is a popular site on the reservation where people come and go daily. The hotel has an attractive lobby area with a Great Plains diorama that includes bison and native plants. Bison hides cover comfortable sofas in a seating area. A gift shop and access to hotel rooms are in the vicinity, as is the entrance into the Northern Arapaho Experience.

The casino has a large conference room, snack bars, and the Red Willow Restaurant. The casino runs bus tours to/from various cities in Wyoming and is anticipating expansion to Denver in the near future.

The casino and hotel host many events and activities throughout the year, including rodeos and pow wows for reservation residents and the general public. The large parking area and grounds provide ample parking and outdoor event space.

The casino is the location for the Northern Arapaho Experience Room and Song of Dance. A corner of the property is also set aside for a historical and cultural center to emphasize Arapaho tribal history.

Recommendations:

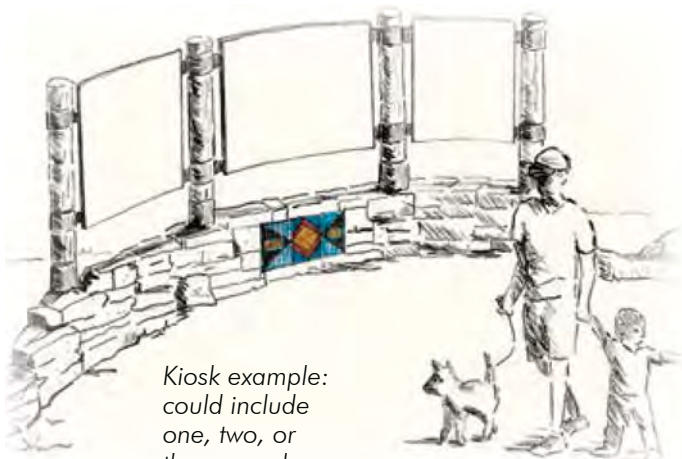
1. Install an exterior 1-2 panel kiosk with an orientation map and general travel information.
2. Install a digital electronic kiosk with a wide-screen monitor and an audiovisual programming loop that features scenic images, other areas to visit on the reservation, pow wows, and special events.
3. Utilize flat screen TVs to display a revolving photo display of historical and contemporary images of the WRIR.

Potential Partnerships:

WY SHPO, WOT

Current Land Manager and Responsible Party for Maintenance of Site:

Northern Arapaho Tribe



*Kiosk example:
could include
one, two, or
three panels.*



Interpretive Themes:

All themes from this plan are possible here. Rotating exhibits can focus on different themes and storylines and serve as portable traveling exhibits displayed at other locations on and off the Wind River Indian Reservation.

Existing Facilities and Status:

The Northern Arapaho Experience is located inside the hotel off the lobby area. To the right is a wall mural that depicts the arrival of the Arapaho on the Great Plains. To the left is a "shelter" outlined with red willow branches and a canvas tent replicating the structures used historically by the Arapaho. Within the shelter are benches and an audio visual unit with a looping program that shows Arapaho language information. A desk where staff may do traditional crafts or talk to visitors is also in this area. Beyond the wall mural is an exhibit on the Sand Creek Massacre. Stretching from the Sand Creek Massacre is a wall case containing artifacts made by the Northern Arapaho including traditional bags, a buckskin dress, and other items. A large wall with photo exhibits from author and photographer Sara Wiles depicts family life and activities. There is also an exhibit on military service and the warrior spirit of the Northern Arapaho. There is an exhibit case for rotating displays.



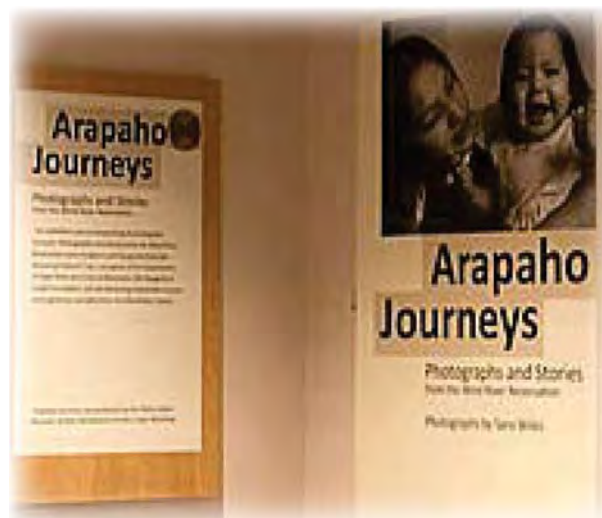
The staff reports 9 – 12 visitor groups daily. They instruct school groups in language and/or cultural activities and crafts.

Recommendations:

1. The staff recommends a learning kiosk that could provide a fun, interactive way to learn to speak Arapaho. This could be a flat screen with a computer program designed to interact with visitors using learning games that practice the Arapaho language while teaching cultural concepts related to tribal practices and beliefs. The same programming could be developed into a smartphone application for cell users who are not at the center, but who could make use of the information.
2. There is space to offer rotating traveling portable exhibits and include more in-depth information on other sites like the Arapahoe Depot.
3. Develop an interpretive plan that includes cultural education programming.

Potential Partnerships:

WY SHPO, WOT, Wind River Casino



Interpretive Theme:

For Love of Nation

Existing Facilities and Status:

A dedication for a new Veterans Memorial Park was held in May 2013. Plans for the park are nearing completion as of summer 2013.

Recommendations:

1. Install interpretive signage to support the memorial statue and the goals of the Veterans Memorial Committee.
2. Work with the Wind River Visitors Council and others to place the memorial park in visitors guides.



Photo by Ernie Over, County10.com

Interpretive Theme:

Migration and Confinement

Current Condition:

Poor condition with outdated text

Existing Facilities and Status:

The sign is located in a small pull out area off Highway 789 in the community of Hudson. The sign tells the story of Captain Bonneville and trade in the area.

Recommendations:

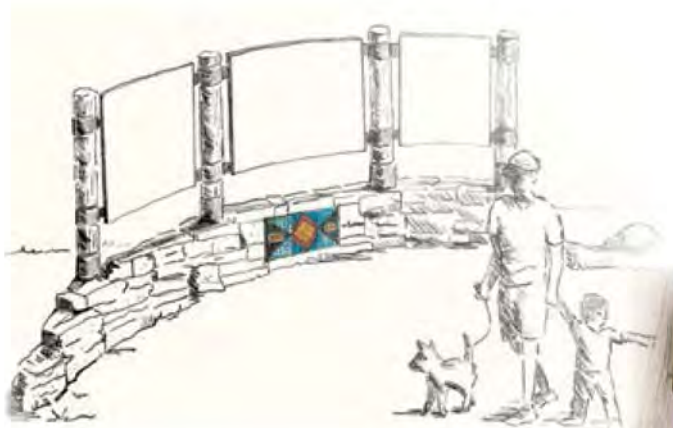
1. There is not a clear theme to the interpretation, nor a good place to view the sign. It is recommended to remove this particular sign.
2. When the sign is replaced, incorporate this story as it relates to the identified theme of Migration and Confinement.
3. This location is being proposed for the WYDOT right-of-way and is approximate. Prior to beginning the project, WYDOT will need to be consulted to determine the exact location. The exact location will be determined based on right-of-way size, clear zone width, and other safety factors.

Potential Partnerships:

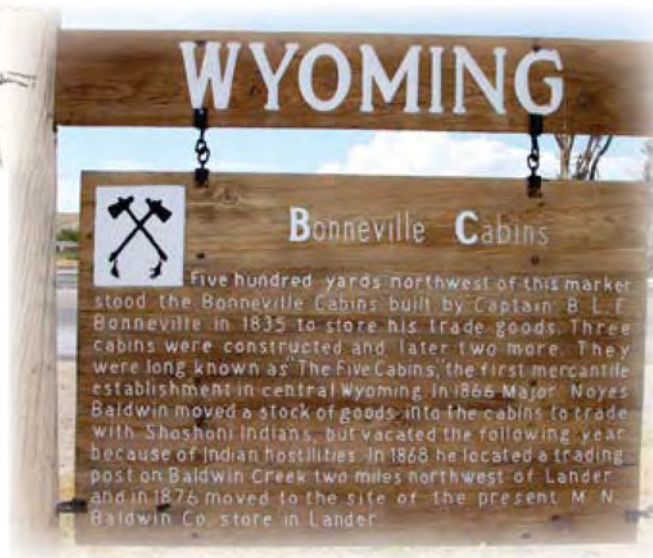
WY SHPO, WY Arts Council, WOT, Fremont County Historic Preservation Commission

Current Land Manager and Responsible Party for Maintenance of Site:

WYDOT, WY SHPO



Kiosk example: could include one, two, or three panels.



Interpretive Theme:

Portal Entry

Existing Facilities and Status:

None

Recommendations:

1. An entry portal would help to announce the entrance to the reservation and to send a message about the community.
2. The portal should be commissioned artwork, preferably by an Eastern Shoshone or Northern Arapaho tribal member.
3. This location is being proposed for the WYDOT right-of-way or adjacent property and is approximate. Prior to beginning the project, WYDOT will need to be consulted to determine the exact location. The exact location will be determined based on right-of-way size, clear zone width, and other safety factors.

Potential Partnerships:

WY Arts Council, WY SHPO, WOT, WYDOT



Interpretive Themes:

Perseverance and Resiliency, Adjusting to a Changing Economy

Existing Facilities and Status:

A Corridor Management Plan (CMP) is in draft stages at this time and should be consulted for specifics on the scenic byway, including intrinsic resources, current use, and management within the canyon. The corridor traverses multiple land managing agencies and jurisdictions. Interpretive facilities within the canyon and the byway include access to Boysen State Park. Facilities at the park are mainly recreational open space, with some commercial marina operations.

North of Boysen State Park, Highway 789 traverses 12 miles through the Wind River Indian Reservation and is relatively undeveloped due to extreme topography. The majority of the byway contains scenic vistas of mountains and river and is minimally developed. Various road pull outs provide some interpretive messages, but signs throughout the byway are not consistent in message or in appearance.

Recommendations:

1. Complete the CMP. Using information identified in the CMP, complete an interpretive plan that will provide specific recommendations for wayside pull outs, overlooks, and themes that are included within this interpretive plan for the reservation. Scenic byway funding may be available to complete the interpretive plan.
2. Develop a stakeholders byway committee to provide ongoing leadership, funding, and decisions about how to interpret and manage various aspects of the Wind River Canyon's natural and cultural history.
3. Maintain consistent design styles as presented within this interpretive plan.
4. Review themes in the interpretive plan and identify specific ones to include within the Byway Interpretive Plan.



*River rafting in the canyon.
Photo by Jennie Hutchinson.*

Interpretive Themes:

Perseverance and Resiliency, Adjusting to a Changing Economy

Existing Facilities and Status:

The Arapaho Ranch is a private working cattle ranch owned by the Northern Arapaho Tribe. There are a number of buildings, but currently all are closed to the public. There is a pull out with a view of the ranch.

Recommendations:

Install a low-profile sign series with the above themes in an appropriate site near the ranch. This location is being proposed for the WYDOT right-of-way and is approximate. Prior to beginning the project, WYDOT will need to be consulted to determine the exact location. The exact location will be determined based on right-of-way size, clear zone width, and other safety factors.

There is potential to develop tourism on the ranch, including photo tours, workshops, and dude ranching activities. Before undertaking these activities, business and marketing plans need to be developed and approved.



Interpretive Themes:

Migration and Confinement, Traditions Build Strength, Adjusting to a Changing Economy

Existing Facilities and Status:

Boysen State Park is one of the larger parks in the State Parks, Historic Sites and Trails system. It is a lake-orientated park at the south end of the Owl Creek Mountains at the mouth of Wind River Canyon, now part of the Wind River Canyon Scenic Byway. It offers a variety of water-related recreation types. Day and camping facilities are available. It features interesting geological formations. Several state record fish have been caught out of the reservoir.

Boysen State Park began a master planning process in the spring of 2013. Completion of the plan is anticipated to be the end of 2014. The development of a 20 year master plan for Boysen State Park will provide a planning and decision-making structure to accommodate the development and preservation of natural resources, cultural resources, and visitor amenities.

Recommendations:

1. Complete the master plan and, using information identified in the master plan, complete an interpretive plan that will provide specific recommendations for wayside pull outs, overlooks, and themes that are included within this interpretive plan for the reservation. Scenic byway funding may be available to complete the interpretive plan.
2. Consult the Eastern Shoshone and Northern Arapaho tribes when developing interpretation based on the themes identified in this plan.
3. Integrate the color schemes and beadwork patterns recommended in this plan into current design elements as feasible and appropriate.

Potential Partnerships:

WY SHPO, WOT, Wind River Visitors Council, Bureau of Reclamation

Boysen Reservoir,
right and below.
Right, image from
Wyoming Office of
Tourism.



Image from Wyoming State Parks, Historic Sites, and Trails.

Interpretive Themes:

Migration and Confinement, Sacredness of Place, Forces of Cultural Oppression, Traditions Build Strength, Persistence and Patience

Existing Facilities and Status:

Central Wyoming College – Intertribal Education Center
Riverton Museum
Wyoming Heritage Museum

Recommendations:

1. The sites should work together to develop exhibits and events that focus on one of the above themes. Each site should tell part of the story.
2. Consult the Eastern Shoshone and Northern Arapaho tribes when developing interpretation based on the themes identified in this plan.

Potential Partnerships

WY SHPO, WOT, Wind River Visitors Council, Central Wyoming College Native American Studies, Anthropology, and History programs, Wind River Casino



*Intertribal Education Center,
Central Wyoming College*



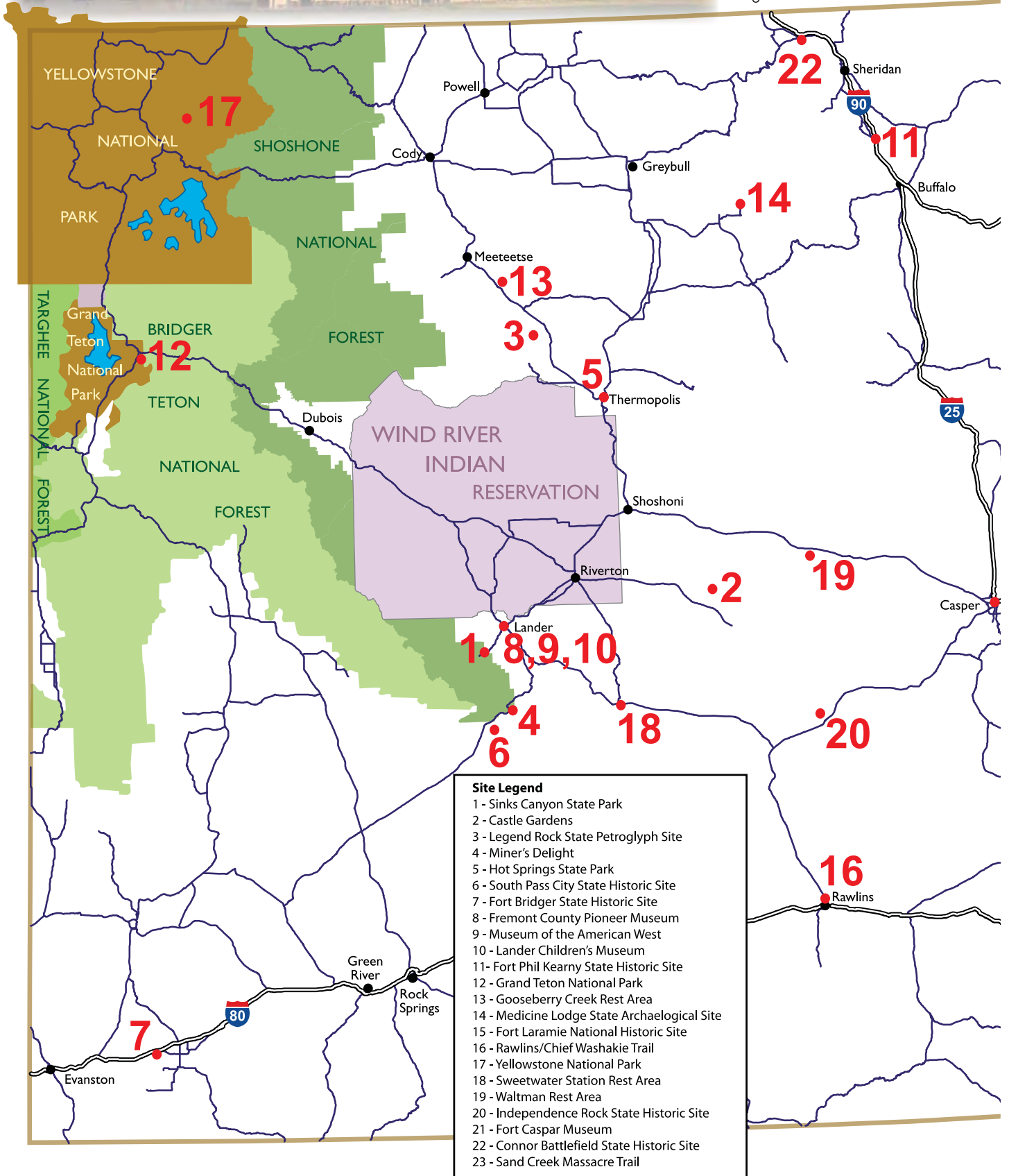
Riverton Museum



Wind River
Casino dance
troupe. Image
from Wind
River Casino.



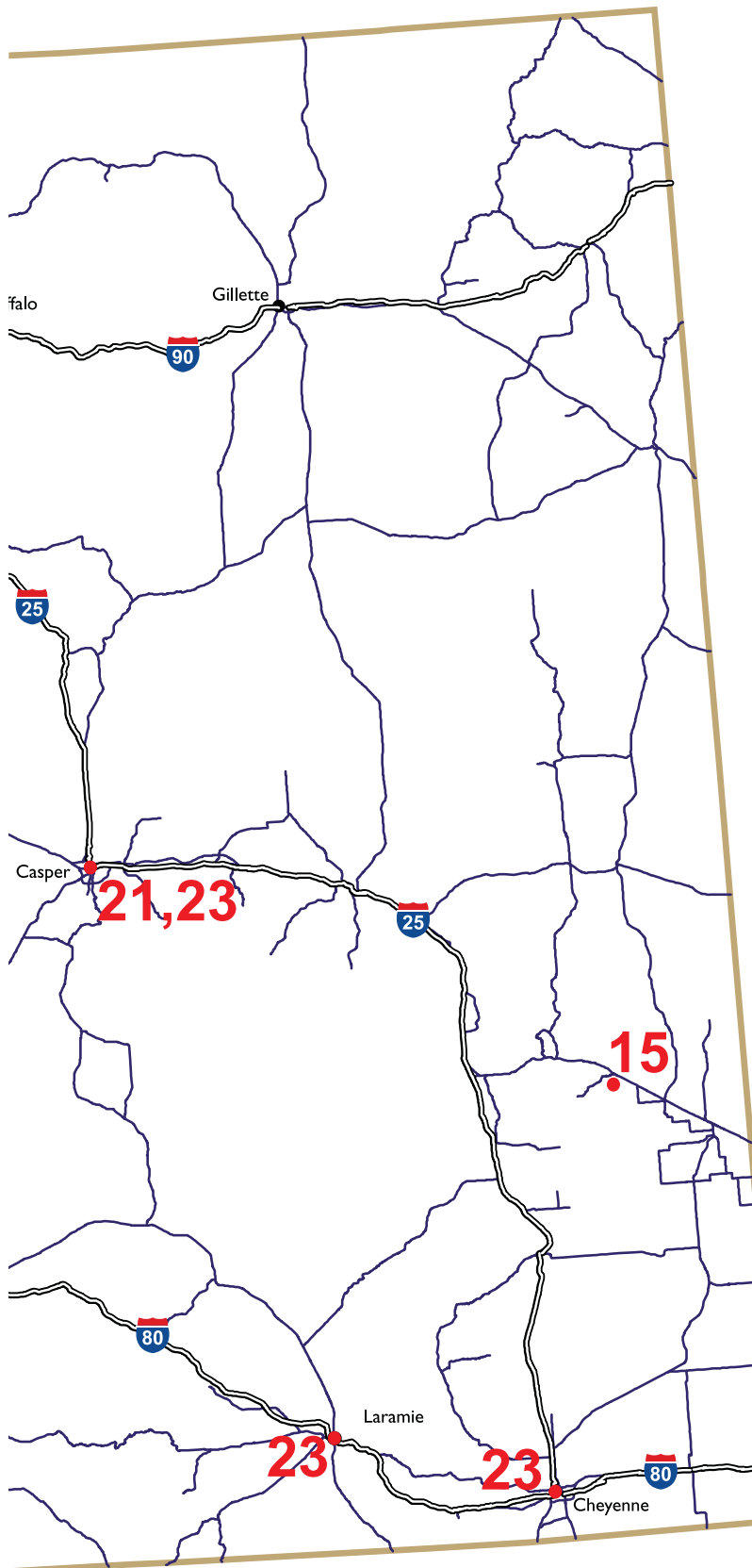
Fort Laramie National Historic Site. Image from National Park Service.



Off-Reservation Points of Interest

Criteria for Off-Reservation Points of Interest:

- ◇ Within Wyoming
- ◇ Publicly Accessible
- ◇ Located on land managed by a project partner (SPHST, Bureau of Land Management, Forest Service), or in a Gateway Community (Dubois, Lander, Shoshoni, Thermopolis)
- ◇ Direct tie to one of the storylines identified in the plan



Petroglyphs from Legend Rock State Petroglyph Site.



Miner's Delight. Image from Wyoming State Archives

Off-Reservation Points of Interest Matrix

	Sinks Canyon State Park	Legend Rock State Petroglyph Site	Fort Phil Kearny State Historic Site	Hot Springs State Park	Boysen Reservoir State Park	South Pass City State Historic Site	Fort Bridger State Historic Site	Medicine Lodge State Archaeological Site	Connor-Battlefield State Historic Site
Subthemes and Storylines									
1. Migration and Confinement	X		X			X	X		X
1) Shoshone Territory	x					x	x		
2) Arapaho Territory			x						
3) Shoshone Horse Acquisition									
4) Euro-American Expansion and Treaties			x	x		x	x		
5) Chief Washakie and Treaty Negotiations									x
6) Arapaho and the Plains Indian Wars			x						x
7) Northern Arapaho are Placed on the WRIR									
8) Trails on the WRIR									
9) Northern Arapaho confirmed settlement on the WRIR									
2. Perseverance and Resiliency			X	X					
1) Forced Abandonment of Traditions and New Ways of Life									
2) Leadership			x	x					
3) Balancing Government Relationships									
3. Sacredness of Place	X	X		X	X			X	
1) Valuing the Entire Landscape				x				X	
2) Spiritual Connections and Sacred Places		x		x	x			X	
3) Resources for Future Generations									
4) Sites of Cultural Importance	x			x					
4. For Love of Nation			X						
1) Battles			x						
2) Warrior Societies			x						
3) Fort Washakie									
4) High Record of Service									
5) "Sho-Rap" fire crews									
5. Forces of Cultural Oppression				X					
1) Land Cessions and Allotment				x					
2) Missions and Missionaries									
3) Boarding Schools									
4) An Agriculture Reservation									
5) Citizenship and the Right to Vote									
6. Traditions Build Strength	X		X	X				X	
1) Elders									
2) Family									
3) Children									
4) Language									
5) Oral Tradition									
6) Traditional Customs and Beliefs									
7) Ceremonies and Beliefs	x			x				x	
8) Food and Hunting/Gathering Practices									
9) Sense of Humor									
7. Persistence and Patience					X				
1) Working to Meet Tribal Members' Needs									
2) Language Preservation									
3) Formal Education and Higher Education									
4) Athletics and Community Pride									
5) Culturally Responsible Professional Tribal Members									
8. Adjusting to a Changing Economy					X				
1) Economy									
2) Ranching									
3) Natural Resource Management Issues and Rights					x				
4) Tourism									
5) Casinos									
6) Wildlife and Habitat Management									
7) Creative Economies									
Orientation									

Design Guidelines



Wind River Interpretive Plan Design Guidelines

Wind River Indian Reservation logo

Thoughts behind the design: The Wind River and the Little Wind River join on the reservation. Two tribes also join on the reservation. Just as the two rivers become one new river, the tribes combine their efforts to strengthen the Wind River Indian Reservation while retaining their distinct tribal identities. In the logo, two flowing streams join and create a new stream of two colors. The two blues reflect the river and the sky, and the orange reflects the land. The logo is open to represent the open space of the reservation.



Border Beadwork Graphics

These beadwork graphics are a simple graphic adapted from actual beadwork.

Wind River Indian Reservation (For panels with general reservation information)



Eastern Shoshone (For panels with Eastern Shoshone topics)



Northern Arapaho (For panels with Northern Arapaho topics)



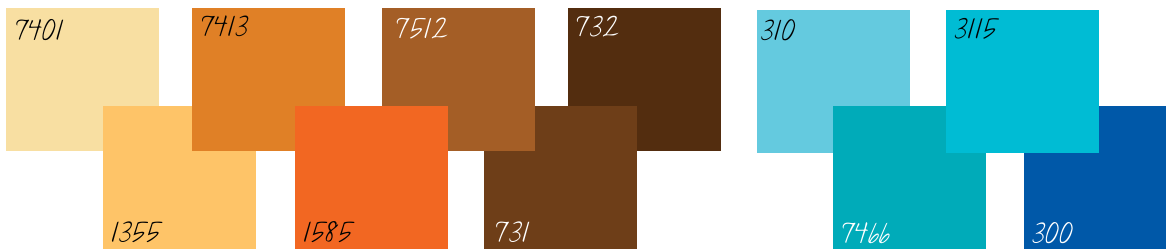
Font Suggestions:

TITLES, Subtitles, dropcaps (Chianti Xbd BT Extra Bold)

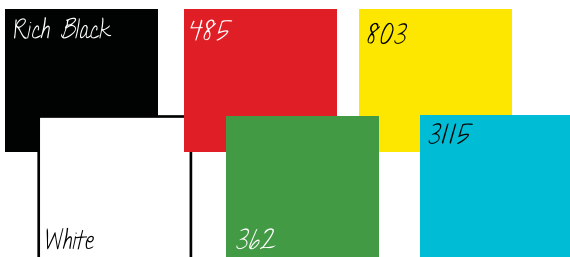
Body Text, captions, *italic if needed* (Amerigo BT)

Palette Suggestions: (Pantone Solid Coated)

General reservation:



Additional Northern Arapaho palette:



Additional Eastern Shoshone palette:

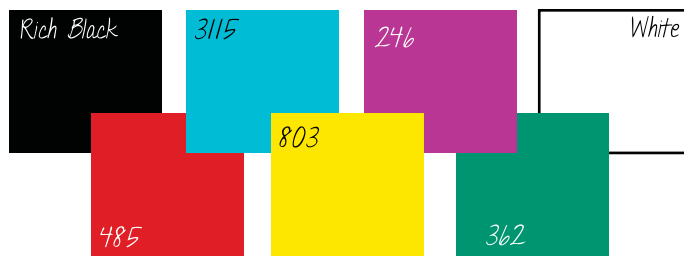


Figure 1



Figure 2

Signage Concepts

Figure 1, general WRIR Template to be used at sites where the message is universal to both tribes. Orange title bar with WRIR logo, both tribal logos, and the same beadwork color scheme will be used.

Figure 2, low-profile version of the general WRIR Template to be used at sites where the message is universal to both tribes.

Figure 3 & 4, keeping the look of the basic panel, the logo, beadwork, and accent color scheme will change by tribe for panel locations with messages specific to an individual tribe.

Figure 3



Figure 4



Signage and Portal Entry Design Concepts

Signs and the messages they convey will affect travelers passing through as well as residents and nearby community members. Signs greatly affect local economies, as they can assist in wayfinding, enliven commercial areas, and highlight important historic or cultural sites. A unified approach to signage helps to develop a memory of a place. Accordingly, the design of signs for the Wind River Indian Reservation should draw the attention of viewers, complement the text or message of the sign, and help to tell the story visually.

Through selection of a theme and materials, all signage can be designed to reinforce the message that the reservation is a special place with a distinct identity. Signage types include: regulatory and directional signs, portal entry markers, portal kiosks, kiosks and wayside exhibits, and site approach markers.

Sign Definitions

Regulatory and Directional Signs – These are basic informational signs such as those that give road names or speed limits, or directional signs such as “Picnic Area X miles.”

Portal Entry – These are sites where travelers receive their first impressions of the Wind River Indian Reservation. The sign panel and structure convey that travelers are arriving in a special place. Portal structures suggest what travelers can expect and should make a dramatic statement.

Portal Kiosks – These may be located in conjunction with portal entry signs, or nearby. They welcome visitors and provide information and orientation to visitors. Portal kiosks include maps, identify amenities, and introduce major interpretive themes.

Kiosks – These are smaller in scale than portal kiosks and are more suitable for lower traffic areas or for sites that have fewer stories to tell.

Site Approach Markers – These signs indicate that there is a landmark or point of interest ahead. They may include directional information such as an arrow.

Wayside Exhibits – These signs are where stories are told. These exhibits are located at sites and include interpretive panels that present themes and storylines as identified in this plan.



Site Approach Marker



Current Portal Entry



Current Portal Entry

Portal Entry Concepts

Crescent Family

These designs take the form of an arc or a semi-circle. The curves suggests welcome and openness with the arc representing stability and simplicity. Portal options suggest a simple welcome or could showcase original sculpture by a commissioned artist.

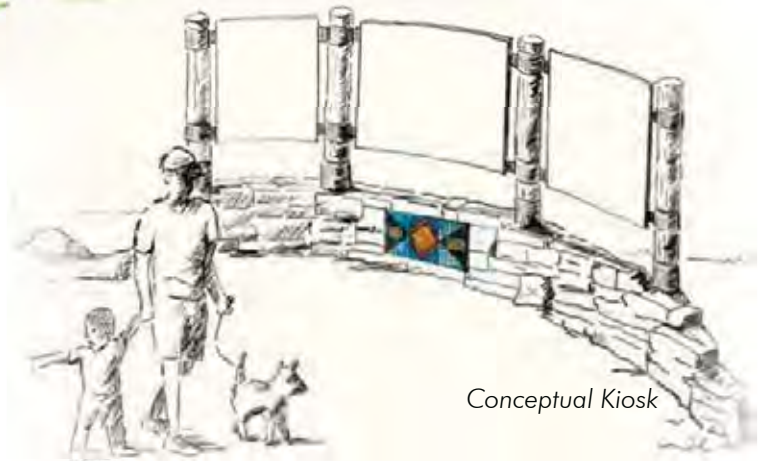
The designs feature local materials such as boulders, stones, and native rock. Stones similar to the masonry on local buildings or recycled stonework from decommissioned buildings on the reservation can provide the basis for sign structures on the WRIR. Accents can be done with pine timbers and metal brackets.



Small entry portal marker featuring inlaid mosaics with Eastern Shoshone and Northern Arapaho designs, and with flagstone layers above depicting the Wind River Canyon.



Larger entry portal with Wind River Range silhouette on top. The back layer depicts a distant view of high peaks; the middle layer, a view of the valley carved by the Wind River as it drops into the reservation; and the front layer, the uplifted layers prevalent on the reservation.



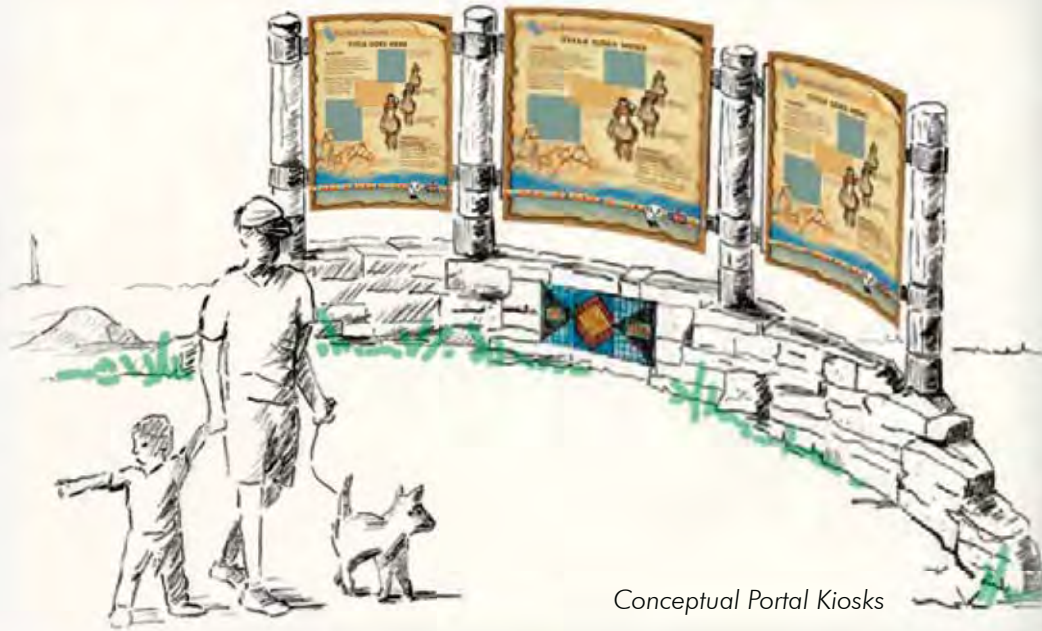
Conceptual Kiosk



Conceptual Wayside Exhibit



Local stone masonry example



Conceptual Portal Kiosks



Conceptual Wayside Exhibit

OUR FATHER'S HOUSE



Cost Estimates



Interpretive Media	Estimated Costs			Comments
Interpretive sign panel standard size and square cut 24" X 36"	Design/research/ writing \$3,500	Fabrication, basic framing/delivery \$700 - \$1,500	Custom design size and cut and custom framing Varies \$\$	Costs vary widely depending on size, material, level of detail. Need specific quotes for custom work.
Large mural/exhibits			Varies \$\$	
Visitor center interpretive/ exhibit plans	\$5,000 - \$30,000			Depends on size and scope of plan
Visitor center exhibit design/fabrication & installation	Low tech, flat panel \$300/sf	Medium tech, mixed media \$400 - \$600/sf	High tech/ moving parts \$700 - \$900/sf	
Audio visual products (video)	\$3,000/ per minute of finished product			
Brochures/publications #Pages: 16 #Pages: 12	#Printed 175,000 80,000	Estimated Design \$11,000 \$10,000	Cost Per Copy 0.23 0.24	Cost Per Page 0.01 0.02
Crescent portal entry	\$20,000- \$30,000			Costs may vary widely depending on actual size and material selection.
Portal entry -- original art sculpture	\$50,000- \$100,000			Costs vary widely depending on actual size, artist bid, and material selection.
Crescent 2-3 panel kiosk	\$10,000- \$15,000			Costs may vary depending on design and research, actual size and material selection.
Crescent wayside exhibit, boulder low-profile	\$5,000 - \$8,000			Costs may vary depending on design and research, actual size and material selection.



Photo by UgputuLfSS©

"The American Indians occupied this continent and subsisted on its resources without apparently depleting or diminishing them for many centuries. Let us hope we may be able to do the same."

- Dr. John R. Nichols, Former U.S. Commissioner of Indian Affairs, 1958

Recommendations



- Review
- General Signage
- Design Character
- Economic Development
- Staff Position
- Fostering Creative Economies and Artistry
- Heritage Programming
- Interpretive Resource Manual
- Education
- Website Development
- Visitor Information Centers
- Outfitter/Guide Interpretive Training
- Publications
- Wyoming State Parks, Historic Sites and Trails

The following recommendations serve to meet the goals of the interpretive plan: to promote education and cultural awareness. The recommendations are a combination of ideas expressed during public meetings and the result of analysis by the interpretive planning team.

Components of this section include: Review, General Signage, Design Character, Economic Development, Staff Position, Fostering Creative Economies and Artistry, Heritage Programming, Interpretive Resource Manual, Education, Website Development, Visitor Information Centers, Outfitter/Guide Interpretive Training, Publications, and Wyoming State Parks, Historic Sites and Trails.

Review

All federal and state agencies should utilize the Monuments and Markers Tribal Committee as a review body for interpretive media.

SHPO Review Policy

Wyoming Office of Tourism Sign Grant Program: SHPO will consider projects recommended in this interpretive plan to be approved at the local level and will recommend them for funding to the Wyoming Office of Tourism sign grant program.

Monuments and Markers Signage:

SHPO will use the flowchart process in Appendix D to review SHPO related interpretive materials.

Review of the interpretive plan will take place every 10 years. Reviewers will include the SHPO Monuments and Markers Program Coordinator, Eastern Shoshone and Northern Arapaho Tribal Liaisons, the Eastern Shoshone and Northern



Shoshone Indian Days. Photo by Jennie Hutchinson.

Arapaho Tribal Historic Preservation Officers, and the Office of Tourism Sign Grant Program Manager. Necessary updates will be discussed and addressed during these periodic reviews.

General Signage

Basic wayfinding, regulatory, and directional signs need to be improved or updated. Many roads are not marked making navigation difficult for travelers.

Design Character

Design guidelines for exterior interpretive signs are located on page 89 of this document.

Consistency in the design of interpretive elements should be seamless, allowing travelers to enter the WRIR from various portals, but still experience a “Welcome to the Wind River Indian Reservation” in a consistent way.

Publications and other materials developed, such as brochures, websites, and maps, need to be designed with a look that is complementary to the design guidelines. This includes existing signs and publications that are due for replacement or reprint.

There may be some exceptions for adherence to design templates on interpretive signs and other media such as those located in state park units that follow Wyoming State Parks, Historic Sites and Trails (SPHST) approved templates. There may be room to incorporate elements from the interpretive plan design guidelines such as color schemes and beadwork patterns. Graphic elements appropriate for those messages related to Eastern Shoshone and Northern Arapaho storylines should be used.

Economic Development

When feasible, employ tribal members, artisans, contractors, and youth to implement projects identified within this plan.

Staff Position

Hire an Interpretive Specialist for the Wind River Indian Reservation. This position might be part-time and/or contract while an interpretive program is in the beginning stages.

This position would serve in a capacity to expand and develop appropriate tourism opportunities on the reservation. Specific duties would be prioritized by the business councils. Additionally, this position could:

1. Implement or coordinate with other entities on interpretive signage, programming, and events.
2. Seek funding sources through grants and partners.
3. Serve on state and county committees involving state heritage, tourism, interpretive experiences, or other related activities.
4. Coordinate the WRIR Interpretive Plan 10 year review with the SHPO, Monuments and Markers Tribal Committee, Tribal Liaisons, Tribal Historic Preservation Officers, and the Office of Tourism Sign Grant Program Manager.
5. Update the interpretive plan as determined appropriate.
6. Develop an ongoing archive of heritage resources and stories for each tribe that is accessible to tribal members for educational purposes.
7. Conduct ongoing interviews and recordings with tribal elders from both tribes and manage these as part of the archival records.

The position may be developed to meet mutual partner goals and could qualify for co-funding between various entities. Position duty station could be flexible as well and may reside at Central Wyoming College or the Wind River Tribal College.

Fostering Creative Economies and Artistry

Eastern Shoshone and Northern Arapaho artwork evolved over the centuries with regard to aesthetics, materials, and symbolism. The opportunity to develop a strong artisans' community on the reservation exists. This development should be strategic and involve business planning, loan availability, and marketing assistance. Efforts to develop this economy should consider the following recommendations.

1. Develop several locations where Wind River heritage materials (books, crafts, fine art, foods, pamphlets, maps, etc.) are available for sale. Current locations include the casinos, Alley's Indian Territory, the Northern Arapaho Heritage Center, the Shoshone Cultural Center, and Hines Trading Post, among others.

Eastern Shoshone artist, Codsiogo (Cadzi Cody).
Image from Wyoming State Archives.



Painted History
THE ART OF CADZI CODY



WYOMING ARCHAEOLOGY AWARENESS MONTH
SEPTEMBER 2011

Hide paintings have been a medium for recording stories and events experienced by Plains Indians for centuries. This hide was painted by Eastern Shoshone artist Cadzi Cody, who is considered to be one of the great masters of hide painting. His artwork was created during a time of great change for the Shoshone people and depicts events remembered from before they were confined to the reservation. This painting illustrates a successful buffalo hunt encompassing a central motif containing elements of the Sun Dance. Cadzi Cody is known to have produced over twenty hide paintings in the years spanning 1885-1912. Commercial paints were used in the creation of this image which is believed to pre-date 1900.

Image of the artist and his work are from the "History of Wyoming" by the Wyoming State Historical Society. The image is a reproduction of a photograph of the artist's work, which is in the public domain. The image is a reproduction of a photograph of the artist's work, which is in the public domain. The image is a reproduction of a photograph of the artist's work, which is in the public domain.

2. Create a WRIR tag for sale items that includes the artist's name, biography, and a photograph. See Twin Rocks Trading Post for an example (<http://www.twinrocks.com/products/8416-southwest-baskets-navajo-native-american-art-jewelry-pottery-weaving-rug-blanket-manta-necklace-turquoise-twin-rocks-zuni-santo-domingo-fetish-hopi.html>).
3. Heritage products increase in monetary and cultural value when the maker's story and image are included. This can be as simple as an interpretive sign with a photograph of and quotation by select artisans, or individual cards containing a message from the artist. Information on the materials and the traditional skills used to make items adds to the interpretive story and appreciation of the art. Heritage products can be undervalued by buyers who are not familiar with the difficulty of gathering and preparing materials or the specialization required to make the product. For example, a basket may require gathering hand cut grasses in specific sizes; soaking grasses in water solutions; and weaving grasses in intricate patterns. Educating the consumer increases the value of the item.
4. An interpretive staff position could oversee sales on a website and at locations that host a website for online items. Items could be purchased, bartered, or consigned, depending on the location. See HandcraftedArtTraditions.com for examples.
5. Develop a central location for artist booths in which the artists are the vendors. Prices should match store and web prices. Often having an artist on site who can talk to visitors, answer questions, and interpret the products increases interest, education, and awareness of the significance of the items.
6. To encourage consistent quality, items could be vetted before receiving the brand tag. Currently, stores are doing a good job of promoting quality handmade products, but individual artists may not be as critical. Without establishing consistent product quality, the brand tag is not as effective. Check with the Wyoming First Program and Works of Wyoming to learn how they manage quality assurance.
7. Consider bringing the current sale sites staff together to discuss issues of quality and volume and create a common interest in featuring local products. Other sites developing hand craft markets often do testing with local community members, then request feedback on the quality of the item and whether consumers would purchase it again, at various costs.
8. Currently, all of the stores listed provide other tribal crafts with little to no tie to WRIR history or contemporary culture. To change this, develop a criteria list for sales items that supports local artists and reservation residents. Establish an annual gathering that is a marketplace for artisans and business owners to meet, discuss items and sales potential, and establish fair pricing.
9. The use of a consistent sales kiosk/sign/poster at stores that advertise items as made on the WRIR by local artisans will help visitors identify local products while browsing. This template should be consistent with design guidelines in signage, portals, or other media materials on the reservation and outlined in the design guidelines of this plan.
10. Commit to tribal heritage and product quality by supporting workshops and teaching opportunities led by elders for younger generations. Also, provide artist business education. (The NEAT program out of the Lander Arts Center is a good model.) Offer workshops or sessions that benefit artists in terms of quality, pricing, business practices, customer service, etc.



*Hoof bag by
Pauline Lincoln.*

11. Partner with the Wyoming Office of Tourism to attend and showcase the WRIR at the International Pow Wow, an annual trade show for travel professionals to market special places and vacation tours. Be prepared with specific tours, products, and experiences to market.
12. Coordinate with the Wyoming Arts Council to establish a WRIR Arts and Fair Trade Council with regular meetings to maintain momentum and support.
13. Work with the Wyoming Arts Council to have public art added to the Public Art Archive to help drive cultural tourism to these sites (e.g., Chief Washakie Statue).
8. Identify strategic locations to provide information related to other cultural sites that communicate tribal heritage off the WRIR.
9. Work in conjunction with the Wind River Scenic Byway and Wyoming Centennial Scenic Byway committees to determine mutually beneficial projects.
10. The SHPO Historic Mine Trail and Byway Program recognizes historic mining areas across the state. SHPO requires interpretive plans for each trail or byway before it is developed. Include a brief history of the Native American inhabitants of the area prior to its mining development.
11. Identify key locations for points of interest off the reservation where WRIR information is or could be provided.
12. Create a Chiefs Memorial in a highly visible location on the WRIR. This memorial could be designed to complement the Northern Arapaho Veterans Memorial.

Heritage Programming

Heritage interpretation is already a large part of many visitors' experiences throughout Wyoming and the Greater Yellowstone Area. Potential opportunities to incorporate Eastern Shoshone and Northern Arapaho heritage into the visitors' experiences could include:

1. Market specific identified heritage experiences for tour groups (e.g., traditional arts and uses of bison, or festivals and events open to public participation).
2. Develop a walking tour or bicycle tours that connect groups of points of interest. The Historic Fort Washakie area would be a natural tour spot.
3. Host special events in collaboration with tribal cultural centers, colleges, and museums.
4. Cultivate partnerships with surrounding land management agencies to host storytelling events for the public.
5. Create scrapbooks that provide site specific historic information and photos, historic artifacts, and exterior exhibits information.
6. Add logo and contact information to interpretive products.
7. Promote specific areas open to the public, intentionally deemphasizing other areas where public visitation is not desired.

Interpretive Resource Manual

A critical element for a successful ongoing public contact program is an Interpretive Resource Manual. The manual will lay the foundation for conducting and evaluating all public contact activities on the reservation. It sets forth high quality standards for interpreters' performances, establishes standard operating procedures, and provides for consistency in communicating cultural resource information, tribal philosophy, and specific messages. It could serve as a supplement to oral storytelling for younger generations, as well as specify sites closed to the public.

The manual serves as a dynamic tool for identifying the messages, themes, and stories to be used and addressed in programming, products, and delivery. It provides important background and reference information of which a beginning interpreter might not be aware. For example, the manual could include some of the basic information that is important to share with visitors regarding tribal customs or a brief history of beadwork designs for each tribe, or the traditional preparation of skins for teepees. The manual can regularly be edited and updated as needed.

Education

State Education Curriculum

State leaders should consider implementing a unit on WRIR history as part of the state-required curriculum.

1. Pursue with the State Board of Education expanding the history curriculum to include more tribal history.
2. Reference the State of Montana Council for Indian Education (<http://opi.mt.gov/programsindianed/>) for ideas.

Conservation Education

Conservation education (CE) programs are closely related to interpretive programs as they too provide relevant information about natural and cultural resources and rely on interpretive techniques that help the audience relate to the topic. Conservation education can be taught within a classroom or in an informal setting and is typically geared to a specific audience, such as a school age group.

Traveling Trunks

The creation of traveling CE trunks (or kits) to be used by educators would serve local schools and others interested in the West. These would be used as educational tools and have a check-out procedure. Trunks could be free or a small rental fee could be charged with monies collected used for update, renovation, or replacement needs.

Trunks might be a way to partner with small museums around the state. For example, the Dubois Museum includes information about how their trunks meet state standards, which makes it easy for educators to use them. Several trunks should be considered with specific themes in mind. Examples include:

1. The importance of bison to western tribal people
2. Pow wows
3. Chiefs and tribal leadership
4. Tribal arts
5. Beadwork

Traveling Exhibits

Partner with local museums or the Wyoming State Museum to create traveling exhibits for display around the WRIR and across Wyoming.

Education Unit for Wyoming Officials

Develop an education unit for Wyoming elected officials and state and federal agency personnel. Include a brief history of how the WRIR was established, how the WRIR government works and interfaces with state government, how the economic structure of the WRIR is set up, and current contacts for both the tribal and state governments.

Website Development

A collaborative effort incorporating links or sharing resources and information would benefit potential visitors and residents seeking information. Websites could provide virtual tours for people who might not have an opportunity to travel to the WRIR. One website with information for both the Eastern Shoshone and Northern Arapaho would simplify access to information for travelers and reduce duplication of services while providing high quality and current visitor information.

Other non-WRIR websites should be monitored to ensure consistent and accurate information is displayed. Outside websites should provide a link to the WRIR website. WRIR staff maintenance for website efforts is essential. Such maintenance may also be possible through the help of either contractors or partners such as Wyoming's Wind River Country, www.windriver.org.

Future web updates could include:

1. Trip planning advice (sample itineraries and audio/video podcasts, contact points for visitor participation, location of amenities, and/or points of cultural interest). Tour schedules, special programs, and events could be advertised.
2. An interactive Internet map that displays sites on the reservation that are open to the public with brief descriptions of the sites. These sites are considered the points of interest identified in this document. This could be developed using the current Wind River Country Vacation Guides found online at www.windriver.org.

3. Current weather and road conditions and road construction schedules.
4. Events calendar with pow wows, community activities, and casino events that are open to the public.
5. Mobile apps created and made available to download information onto smartphones, iPods, and tablets to assist visitors in planning their trip to the WRIR. Apps can also provide tidbits of themes and storylines that are not provided in exhibitry.
6. Links to local chambers, museums, visitor centers, and other partner organizations in the region.
7. A partnership newsletter featuring places to visit, routes to take, events to attend, etc.
8. A link for “tribal members only” access where members can exchange information not available to the general public.

Computer kiosks with wifi capabilities could be installed at interior locations in order to provide access to information. An example is the “Lived History” kiosk publicly located to provide access to a new national digital archive. (The “Lived History” kiosk is a product of Wyoming public television that includes an online archive of WRIR artifacts curated and stored in museums outside of Wyoming.) Kiosks can provide downloadable resources about the WRIR. Topics may include history, wildlife, recreation information, road/travel conditions, activities and events within the reservation, maps, photos, short audio/video podcasts, audio essays, and music.



Visitor Information Center conceptual

Visitor Information Centers

These sites are locations open to the public and can be staffed or available for self service. There should be orientation information, a large map, places to go, and things to do. The center can provide self guided driving tour maps and schedules of current

events and serve as a place to connect with tour guides and to purchase items. Computer kiosk stations can add additional information benefits.

Outfitter/Guide Interpretive Training

Guide services are generally arranged through local businesses, tourism operators, or local museum and historical societies. Guide training and reference materials help build guide skills and services, enhancing visitor experiences. One potential tourism service could be having guides available to give presentations for bus tours or even on buses traveling to WRIR casinos.

Potential trainers and materials could include:

1. Tribal elders, Tribal Historic Preservation Officers, and Language Committees.
2. Resource specialists.
3. Hospitality training through partnerships with chambers of commerce and other tourism partners.
4. The National Association of Interpretation (NAI) provides certified interpretive guide (CIG) and interpretive host training. More information can be found at <http://www.interpnet.com>.
5. Interpretive staff from various public agencies.
6. Casino marketing or tourism staff.
7. Colleges, especially local colleges.

Publications

All reservation brochures, maps, and tour guides should follow publication design guidelines.

A Publications Review Committee should be composed of tribal members and represent major tourism entities on the reservation, such as the casinos. The Wind River Visitors Council could serve in an “invited” capacity to help ensure consistency and accuracy for tourism publications across the region.

Wind River Country Travel Guide

This (existing) user friendly publication serves to provide orientation, recreation information, and stories tied to the WRIR themes and storylines identified in this planning document. Future publications should be compatible with this family of brochures while keeping elements of the unique WRIR design guides in newly developed products.

Special care should be taken in the inclusion or exclusion of ceremonies in publications, as well as including appropriate behavior for the visiting public at open ceremonies.

Tourism Map

A map clearly identifying interpretive, cultural, and recreation sites would better serve visitors and better manage public access use on reservation land. Boundaries and closed areas would be identified, as well as sites and cultural centers open to the public. The map would serve to provide orientation both on and near the WRIR as well as to promote tours, support interpretive themes, and provide general visitor service information.

Map distribution could be through cooperating agencies, tourism partners, and local businesses. A tourism mailing package could be created and would include a map, a travel guide book of the WRIR, and other local, regional, or state tourism information as appropriate.

The maps will require commitment to an ongoing printing schedule and a budget to be successful. The tribes can identify sustainable products to market on the WRIR using advertising, visitor sales, and community and agency partnerships.

Wyoming State Parks, Historic Sites and Trails

1. All interpretive signage on SPHST managed lands will follow the SPHST approved template.
2. SPHST sites will integrate the color schemes and beadwork patterns recommended in this plan into current design elements as feasible and appropriate.
3. For interpretive media with Eastern Shoshone and/or Northern Arapaho messages, SPHST will implement recommended themes and storylines developed in this plan.



Wind River Visitors Council publications

A photograph of a bison in a field, with a decorative border below the title. The border consists of a series of colored diamonds (blue, red, blue, red, blue, red, blue, red, blue) on a brown background.

Prioritization & Implementation

Photo by Larry Jacobsen©

The WRIR Interpretive Plan comes with many recommendations. Looking at the plan and desired products in segments can help make implementation manageable. Determining staff availability, funding, and timing can assist in the process of implementing this plan.

The following criteria can be used to prioritize those projects that occur on the WRIR.

1. Topic/Site Design. Does the project use themes and storylines identified in this plan?
2. Budget. Are funds available to support this project? Is it cost-effective?
3. Partners. Does your project have partners that share in the expense?
4. Can the project be maintained? Does the project have an appropriate lifespan?
5. Audience. Does the project reach your target audience? How many people may visit your site in a year?
6. Planning. Is the proposed project located on a site that requires environmental and cultural clearances? If so, have these clearances been obtained?
7. Access. Is the project located on public land? If located on private land, does the project have public access and permission for public use?
8. Site Location. Does the distribution of sites and proximity to other sites make sense for the storyline, users, travelers, and the target audience?

The following criteria can be used to prioritize those projects that occur at off-reservation points of interest.

1. Topic/Site Design. Does the project use themes and storylines identified in this plan?
2. Is the project located in Wyoming?
3. Access. Is the project located on public land? If located on private land, does the project have public access and permission for public use?
4. Project Location. Is the project located on land managed by a project partner such as SPHST, Bureau of Land Management, U.S. Forest Service, or in a gateway community such as Dubois, Lander, Shoshoni, or Thermopolis?

*Big Fox, Arapaho, 1898.
Photo from www.firstpeople.us*



Proposed projects within this interpretive plan satisfy various identified needs and opportunities. Viewing proposed projects in comparison to one another in a table may help decision makers choose those projects to implement first. Projects are listed in order from average highest cost to lowest cost. Project implementation should take criteria into account. Possible grant funding opportunities are provided in Appendix D.

Recommended Projects
Portal Entries
Entrance Monument – Northwest and Southeast
Entrance Monument - Southwest
Entrance Monument – Others
Community Entrance Monuments
Fort Washakie
Ethete
Arapahoe
Crowheart
Staff Position - Interpretive Specialist for the WRIR
Site Plan and Traffic or Visitor Analysis
Chief Washakie Monument and Cemetery
Sacajawea Cemetery
Visitor Center Feasibility Studies
Block House
Sacajawea Cemetery
Frank Wise Business Center
Wind River Casino
Shoshone Rose Casino
Interpretive Exhibit Plan (new or update)
Shoshone Cultural Center
Arapaho Experience
Arapaho Heritage Center
Fort Washakie Bike and Pathways Trails Project
Chiefs Memorial
Mural Artwork
Ethete Gas and Convenience Store
Wind River Tribal College
Digital Kiosks
Wind River Casino
Arapaho Experience
Wind River Tribal College
Frank Wise Business Center
Exterior Interpretive Signage Kiosks
Crowheart Butte
Bonneville Cabins
Arapaho Ranch
Veterans Memorial (near the Wind River Casino)
Wind River Casino
Saint Stephens
Bull Lake
Dinwoody Lake
Fort Washakie and Sacajawea Wayside
Frank Wise Business Center
Chiefs Building and Post Office (Fort Washakie)
Shoshone Rose Casino
Chief Washakie Cemetery
Sacajawea Cemetery
Roberts Mission

Interior Exhibits
Joint Tribal Building
Frank Wise Business Center
Arapaho Tribal Government Office
Wind River Tribal College
Rotating/Traveling Exhibits
Shoshone Rose Casino
Shoshone Cultural Center
Joint Tribal Building
Frank Wise Business Center
Arapaho Tribal Government Office
Wind River Tribal College
Arapaho Experience
Arapaho Heritage Center
Orientation Kiosks and Travel Information
Fort Washakie Gas and Convenience Store
Ethete Gas and Convenience Store
Diversion Dam Rest Area
Gooseberry Creek Rest Area
Little Wind Casino
Education
Conservation Education
Traveling Trunks
Education Unit for Elected Officials
Website
Trip Planning Advice
Interactive Map of Public Sites
Current Weather and Road Conditions
Events Calendar
Mobile Apps
Links to Partners and Points of Interest
Partnership Newsletter
Tribal Members Only Access
Outfitter/Guide Interpretive Training
Publications
Wind River Country Travel Guide
Tourism Map
Arapahoe Depot
Register of Children Sent Away to Boarding Schools
Museum Exhibit (Arapaho Experience or St. Stephens)
Walking Tours
Fort Washakie
Roberts Mission
St. Michael's Episcopal Mission



Appendices



Contents

- Glossary
- Bibliography
- Annual Economic Impact Report from the Office of Tourism
- State Historic Preservation Office Process for Approval Chart
- Contact List
- Grant Opportunities
- State Education Standards
- Tribal Sovereignty
- Eastern Shoshone Traditional Use Study
- Early Portal Concepts
- Acknowledgment of Thanks

Appendix A

Glossary

Terminology and Definitions:

In 2006, representatives from over two dozen federal agencies, nonprofit professional organizations, and not-for-profit organizations came together to agree on the definitions of common terminology used by interpreters, environmental educators, historians, and others in informal settings such as parks, aquariums, zoos, nature centers, historic sites, and museums. Terms applicable to this plan are included below. Additional terminology can be located at:

www.definitionsproject.com/definitions/index.cfm

Cultural Landscape

A traditionally or historically used and/or modified geographic area. Use or modification may be physical, spiritual, or cosmological.

Informal Interpretation

Spontaneous personal interpretive contacts with audiences within a variety of settings.

Informal Learning Environments

The places, venues, and settings where informal learning opportunities are intentionally made available to visitors, such as in parks or museums.

Interpretation

A mission-based communication process that forges emotional and intellectual connections between the interests of the audience and meanings inherent in the resource. (National Association for Interpretation)

Interpreter

A person who employs a mission-based communication process that forges emotional and intellectual connections between the interests of the audience and meanings inherent in the resource.

Interpretive

Technique that assists audiences through communication media in making both emotional and intellectual connections with heritage resources.

Interpretive Center

An interpretive center is a facility where opportunities are provided for people to forge emotional and intellectual connections between their interests and the meanings that arise from learning about the resource. The facility may or may not be staffed, and can range in scale from a kiosk to a complex of buildings and natural sites, but always provides information about the natural and cultural resources.

Interpretive Equation

$$(KR + KA) \times AT = IO$$

KR — Knowledge of the Resource

KA — Knowledge of the Audience

AT — Appropriate Techniques

IO — Interpretive Opportunity

This is a visual and verbal metaphor for demonstrating the dynamic relationship between the knowledge of heritage resources, knowledge of audiences, and use of appropriate interpretive techniques to create interpretive opportunities.

Interpretive Objectives

Desired measurable outputs, outcomes, and impacts of interpretive services.

Interpretive Opportunity

A place, time, and experience when interpretation may occur.

Interpretive Planning

The decision-making process that blends management needs and resource considerations with visitor desire and ability to pay to determine the most effective way to communicate the message to targeted markets. (National Association for Interpretation)

Interpretive Program

Activities, presentations, publications, audiovisual media, signs, and exhibits that convey key heritage resource messages to audiences. (Adapted from US Fish & Wildlife Service)

Interpretive Services

Any personal or non-personal media delivered to audiences.

Interpretive Theme

A succinct, central message about a topic of interest a communicator wants to get across to an audience.

Nature Center

A facility that brings environments and people together under the guidance of trained professionals to experience and develop relationships with nature. A nature center serves its community and fosters sustainable connections between people and their environment. (Association of Nature Center Administrators)

Non-personal Interpretation

Interpretive media that do not require a person to deliver a message (i.e. exhibits, waysides, brochures, signs, magazines, books, etc.).

First-person Living History Interpretation

The act of portraying a person from the past (real or composite). The intent of this style is to present the attitudes, beliefs, viewpoints, language, and mannerisms of another period in history in a way that is immediate, entertaining, and thought-provoking. Through the portrayal of a character they create for the visitor the illusion that their historic personage has returned to life. Also known as “character interpretation” or “first-person interpretation.” (Association for Living History Farms And Museums)

Formal Education/Learning

The hierarchically structured, chronologically graded ‘education system,’ running from primary school through the university and including, in addition to general academic studies, a variety of specialized programs and institutions for full-time technical and professional training. (Adapted from The Encyclopedia of Informal Education, 2006)

Definitions specific to the Wind River Indian Reservation and tribes:

Indian Tribes

In the United States, a Native American tribe is any extant or historical tribe, band, nation, or other group or community of indigenous peoples in the United States. Tribes are often associated with territory in the form of a reservation. (Webster’s Dictionary)

Aboriginal territory - The United States was the first jurisdiction to acknowledge the common law doctrine of aboriginal title (also known as “original Indian title” or “Indian right of occupancy”). Indian tribes and nations establish aboriginal

title by actual, continuous, and exclusive use and occupancy for a “long time.” Individuals may also establish aboriginal title, if their ancestors held title as individuals. Unlike other jurisdictions, the content of aboriginal title is not limited to historical or traditional land uses. Aboriginal title may not be alienated, except to the Federal Government or with the approval of Congress. Aboriginal title is distinct from the lands Native Americans own in fee simple and occupy under federal trust.

The power of Congress to extinguish aboriginal title — by “purchase or conquest,” or with a clear statement — is plenary and exclusive. Such actions are not compensable under the Fifth Amendment, although various statutes provide for compensation. Unextinguished aboriginal title provides a federal common law cause of action for ejection or trespass, for which there is federal subject-matter jurisdiction. Many potentially meritorious tribal lawsuits have been settled by Congressional legislation providing for the extinguishment of aboriginal title as well as monetary compensation or the approval of gaming enterprises.

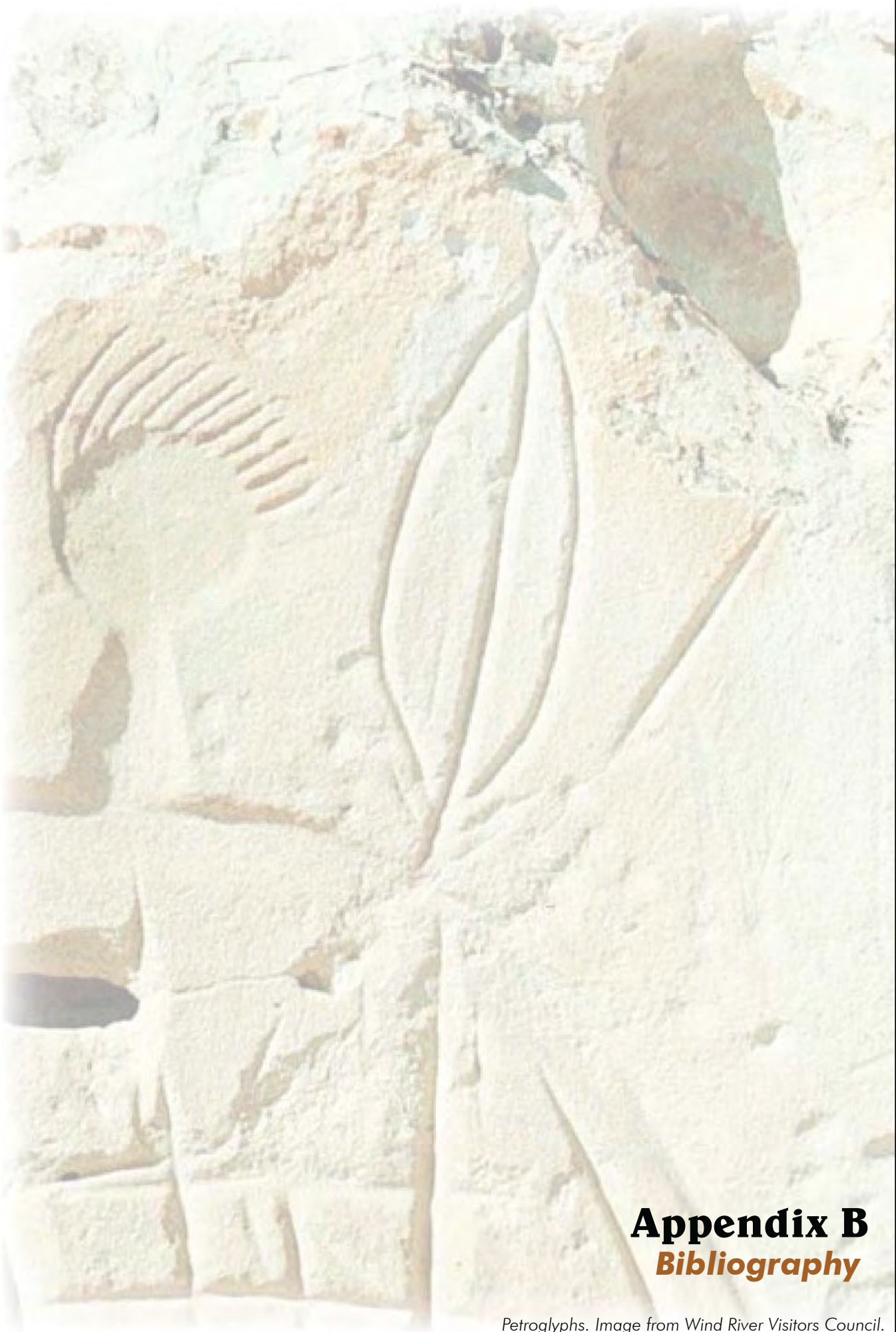
Large-scale compensatory litigation first arose in the 1940s, and possessory litigation in the 1970s. Federal sovereign immunity bars possessory claims against the Federal Government, although compensatory claims are possible by statute. The Eleventh Amendment bars both possessory and compensatory claims against states, unless the Federal Government intervenes. The U.S. Supreme Court rejected nearly all legal and equitable affirmative defenses in 1985. However, the Second Circuit—where most remaining possessory claims are pending—has held that laches bars all claims that are “disruptive.”

Battle/Fight

: a combat between two persons (ex. Battle of Crowheart Butte) : a general encounter between armies, ships of war, or aircraft (ex. Fetterman Fight, Battle of the Little Big Horn)

Massacre

The act or an instance of killing a number of usually helpless or unresisting human beings under circumstances of atrocity or cruelty.



Appendix B
Bibliography

Petroglyphs. Image from Wind River Visitors Council.

Conversations held with tribal elders from August 2012 through August 2013

Eastern Shoshone Elders

Starr Weed, Sr.
Ralphaelita Stump
Curtis Barney
Pansey St. Clair
Audrey Ward
Renee Enos
Helene Oldman
Robert Engavo
June Boyd Sales
Eula Tyler
Beatrice Haukaas
Ivora Hill
Florence McLeod
Joyce Posey

Northern Arapaho Tribal Elders

Mark Soldier Wolf
Pauline Lincoln
Dorothy Gambler
Al Willow
Alfred Burson
Alfred Redman
Verna Thunder
Hubert Friday
Betty Friday

Websites:

Chief Washakie Foundation,
www.windriverhistory.org
Northern Arapaho Tribe,
www.northernarapaho.com
Wyoming State Historical Society,
www.wyshs.org
Wyoming State Historic Preservation Office,
wyoshpo.state.wy.us
Wyoming State Archives, website & digital images,
wyoarchives.state.wy.us
www.army.mil/nativeamericans
www.history.navy.mil/faqs/faq61-1.htm
www.windriver.org/info/reservation/shoshone.php
www.mtwytlc.org/tribes/eastern-shoshone.html
www.facebook.com/eastern.shoshone
www.si.edu/Museums/american-indian-museum
www.arapahoeducationaltrust.com/wind-river-indian-reservation/

Government Documents:

Fort Laramie Treaty of 1851.
<http://treatyoffortlaramie1851.unl.edu/>

Fort Bridger Treaty of 1863.
www.windriverhistory.org/archives/treaty_docs/docs/1863-treaty.pdf

Fort Bridger Treaty of 1868.
www.windriverhistory.org/archives/treaty_docs/docs/1868-treaty.pdf

Fort Laramie Treaty of 1868.
www.windriverhistory.org/archives/treaty_docs/treaty-1868comm.html#pdf

Brunot Cession of 1874.
http://www.windriverhistory.org/archives/treaty_docs/docs/1868-treaty.pdf

General Allotment Act of 1887.
<http://www.ourdocuments.gov/doc>

Big Horn Hot Springs Land Cession of 1896.
www.windriverhistory.org/archives/treaty_docs/docs/1896-cession.pdf

Land Cession of 1905.
www.windriverhistory.org/archives/treaty_docs/docs/1904-agreement.pdf

Published Works

Anderson, Jeffrey D. Ethnolinguistic Dimensions of Northern Arapaho Language Shift. *Anthropological Linguistics*, Vol. 40, no. 1 (1998): 43-108.

- *The Four Hills of Life: Northern Arapaho Knowledge and Life Movement*. Lincoln: University of Nebraska Press, 2008.

Aragon, Don. The Wind River Indian Tribes. *International Journal of Wilderness*, Vol. 13, no. 2 (2007): 14-17.

Arizona State University, Tribal Government Leadership Forum. "Summary of Indian Civil Rights Act of 1968." <http://outreach.asu.edu/tglf/book/statutes/summary-indian-civil-rights-act-1968-25-usc-1302>. Accessed May 28, 2013.

Arizona State University, Tribal Government Leadership Forum. "Summary of the Self-Determination and Indian Education Assistance Act." <http://outreach.asu.edu/tglf/book/statutes/summary-self-determination-and-indian-education-assistance-act-%E2%80%93-25-usc-450f-et-seq>. Accessed May 28, 2013.

Arizona State University, Tribal Government Leadership Forum. "Summary of the Indian Child Welfare Act of 1978." <http://outreach.asu.edu/tglf/book/summary-indian-child-welfare-act-1978-%E2%80%93-25-usc-1901-et-seq>. Accessed May 28, 2013.

Arizona State University, Tribal Government Leadership Forum. "Summary of the Indian Gaming Regulatory Act." <http://outreach.asu.edu/tglf/book/summary-indian-gaming-regulatory-act-25-usc-2701-et-seq>. Accessed May 28, 2013.

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York: Bantam Books, 1970.

Calloway, Colin G. *First Peoples: A Documentary Survey of American Indian History*. Boston: Bedford/St. Martin's, 2004.

Chenery, Jack. "River-ton's First Days." In *Riverton: The Early Years, 1906-1953*. Riverton, WY: Riverton Historical Research Committee, 1981.

Coel, Margaret. *Chief Left Hand, Southern Arapaho*. Norman: University of Oklahoma Press, 1981.

Coolidge, Grace. *Teepee Neighbors*. Norman: University of Oklahoma Press, 1984.

DeMallie, Raymond J., ed. "Arapaho." In *Handbook of North American Indians: Plains*, Part 2. Vol. 13: 840-862. Washington: Smithsonian Institution, 2001.

Dorsey, George A., and Alfred L. Kroeber. *Traditions of the Arapaho*. Chicago: Field Columbian Museum Publications, 1903.

Dorst, John D., Theresa L. Kay, Mark Kucera, and James J. Stewart. *National Register of Historic Places Nomination: Wind River Agency Blockhouse*, 2000.

Elkin, Henry. "The Northern Arapaho of Wyoming." In *Acculturation in Seven American Indian Tribes*, edited by Ralph Linton. New York: D. Appleton-Century, 1940.

Fandrich, Blaine. *The Wind River Irrigation Project: A Class I Overview of Irrigation on the Wind River Reservation*, Fremont County, Wyoming. Prepared by Ethnoscience, Inc. for Cooper Zietz Engineers. 2007.

Flynn, Janet. *Tribal Government: Wind River Reservation*. Lander, WY: Mortimore Publishing, 1998.

Fowler, Loretta. *Arapahoe Politics, 1851-1978: Symbols in Crises of Authority*. Lincoln: University of Nebraska Press, 1982.

Frost, Nedward M., Wyoming Recreation Commission. *National Register of Historic Places Nomination: St. Michaels Mission*, 1971.

Higler, M. Inez. *Arapaho Child Life and Its Cultural Background*. Smithsonian Institution Bureau of American Ethnology, Bulletin No. 148. Washington: U.S. Government Printing Office, 1952.

Hilton-Hagemann, Brandi L. "Natural Born Enemies?: Arapaho and Shoshone Political Relationships, 1700 – 1938." Master's thesis, University of Wyoming, Department of History, 2008.

Hoig, Stan. *The Sand Creek Massacre*. Norman: University of Oklahoma Press, 1961.

Jacobs, James J., and Gordon Fassett and Donald J. Brosz. "Wyoming Water Law: A Summary." Wyoming Water Research Center, University of Wyoming, 1995. <http://library.wrds.uwyo.edu/wrp/90-17/90-17.html>. Accessed May 27, 2013.

Keown, Larry D. *Working in Indian Country: Building Successful Business Relationships with American Indian Tribes*. Austin, TX: Hugo House Publishers, 2010.

Kroeber, Alfred L. "The Arapaho." In *Bulletin of the American Museum of Natural History*, Volume 18, edited by Joel Asaph Allen. New York: American Museum of Natural History, 1902.

- Lyons, Oren, et al. *Exiled in the Land of the Free: Democracy, Indian Nations and the U.S. Constitution*. Santa Fe: Clear Light Publishers, 1991.
- Markley, Elinor R., and Beatrice Crofts. *Walk Softly, This is God's Country: Sixty-Six Years on the Wind River Indian Reservation*. Lander, WY: Mortimore Publishing, 1997.
- Milner, II, Clyde A., and Carol A. O'Connor and Martha A. Sandweiss, eds. *The Oxford History of the American West*. New York: Oxford University Press, 1994.
- National Park Service, Denver, Intermountain Support Office, Cultural Resources and National Register Program Services. *Clash of Cultures Trails Project*. 2002.
- National Park Service. "Sand Creek Massacre National Historic Site." <http://www.nps.gov/sand/historyculture/stories.htm>. Accessed May 17, 2013.
- National Park Service, Survey of Historic Sites and Buildings. "Bent's Old Fort National Historic Site, Colorado." http://www.nps.gov/history/history/online_books/soldier/sitea9.htm. Accessed May 18, 2013.
- National Park Service, Yellowstone National Park and Grand Teton National Park and the U.S. Fish and Wildlife Service. "Eastern Shoshone Traditional Use Study for Yellowstone National Park, Grand Teton National Park and National Elk Refuge." Cooperative Agreement H1580060007 with the Eastern Shoshone Tribe, Wind River Indian Reservation, Wyoming. October 23, 2008.
- O'Gara, Geoffrey. *What You See in Clear Water: Indians, Whites, and a Battle Over Water in the American West*. New York: Knopf Doubleday Publishing Group, 2000.
- Riggs, Charles E., and Steve Sigstad. *National Register of Historic Places Nomination: Mummy Cave*, 1979.
- Robinson, Sara, Eastern Shoshone Tribal Liaison to the State of Wyoming. "Wind River Indian Reservation." Presentation created for educational purposes. May 2013.
- Salzmann, Zdenek. Two Brief Contributions Toward Arapaho Linguistic History. *Anthropological Linguistics*, Vol. 2, no. 7 (1960): 39-48.
- Scott, Hugh L. "The Early History and the Names of the Arapaho." *American Anthropologist*, Vol. 9, no. 3 (1907): 545-60.
- Seger, John H. *Early Days Among the Cheyenne and Arapahoe Indians*. Norman: University of Oklahoma Press, 1924.
- Spath, Carl D. *National Register of Historic Places Nomination: Split Rock Prehistoric Site*, 1987.
- Stamm, Henry E. *People of the Wind River: The Eastern Shoshones, 1825-1900*. Norman: University of Oklahoma Press, 1999.
- "A History of Shoshone-Bannock Indian Art: Continuity and Change in the Northern Rockies." <http://www.windriverhistory.org/exhibits/shoshoneart/index.html>. Accessed October 23, 2013.
- Toll, Oliver W. *Arapaho Names and Trails: A Report of a 1914 Pack Trip*. Estes Park, CO: Rocky Mountain Nature Association, 2003.
- Trehero, John, and Ake Hultkrantz. *Stories of the Eastern Shoshone*. Geraldine Hultkrantz, ed. Lander, WY: Mortimore Publishing, 2009.
- Trenholm, Virginia Cole. *The Arapahoes, Our People*. Norman: University of Oklahoma Press, 1973.
- Trenholm, Virginia Cole, and Maurine Carley. *The Shoshonis, Sentinels of the Rockies*. Norman: University of Oklahoma Press, 1981.
- Treuer, David. *Rez Life: An Indian's Journey Through Reservation Life*. New York: Grove Press, 2012.
- U.S. Department of the Interior, Bureau of Reclamation. "Riverton Unit." http://www.usbr.gov/projects/Project.jsp?proj_Name=Riverton%20Unit. Accessed May 28, 2013.
- Wiles, Sara. *Arapaho Journeys: Photographs and Stories from the Wind River Reservation*. Norman: University of Oklahoma Press, 2011.
- Wittstock, Laura. *We Are Still Here: A Photographic History of the American Indian Movement*. Saint Paul: Minnesota Historical Society Press, 2013.



Appendix C
***Annual Economic Impact Report from
the Office of Tourism***

Southern end of Boysen Reservoir.

THE IMPACT OF TRAVEL ON WYOMING'S ECONOMY



2012 TRAVEL-GENERATED IMPACTS

(Year to year comparison: 2012 to 2011 Travel Impacts)



Each Wyoming household would pay **\$540** more in taxes without the tax revenue generated by tourism industry in Wyoming.

Source: Dean Runyan & Associates

1 icon = 10,000 jobs

BY THE NUMBERS

(Based on 2012)

\$3.1 Billion: Economic output generated by domestic and international visitors.

30,500: Jobs supported by the travel expenditures.

\$761 Million: Wages shared by Wyoming workers directly employed by travel.

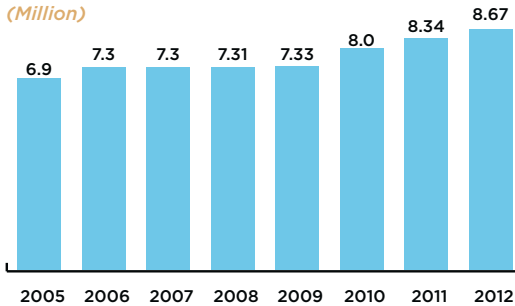
\$128 Million: Tax revenue generated by travel spending for state and local governments.

3%: Percentage of Wyoming's domestic product (GDP) attributed to travel and tourism.

8% of all Wyoming jobs depend upon travel and tourism.

OVERNIGHT VISITORS

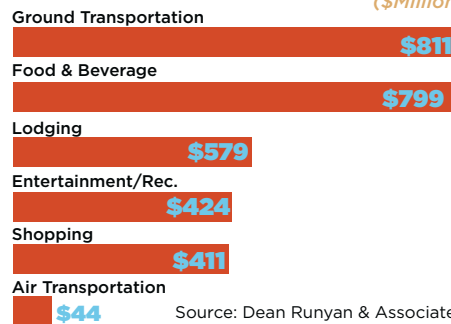
(Million)



Source: Strategic Marketing & Research, Inc., Visitor Profile 2012

COMMODITIES PURCHASED

(\$Million)



Source: Dean Runyan & Associates

TRAVEL MARKETING & PROMOTION
\$12.5 million
(WOT Budget)



TAX REVENUES
\$128 Million in Taxes
↑ 7.8%



TRAVEL PROMOTION'S VIRTUOUS CYCLE

INCREASED VISITOR TRIPS
8.67 million
↑ 4%

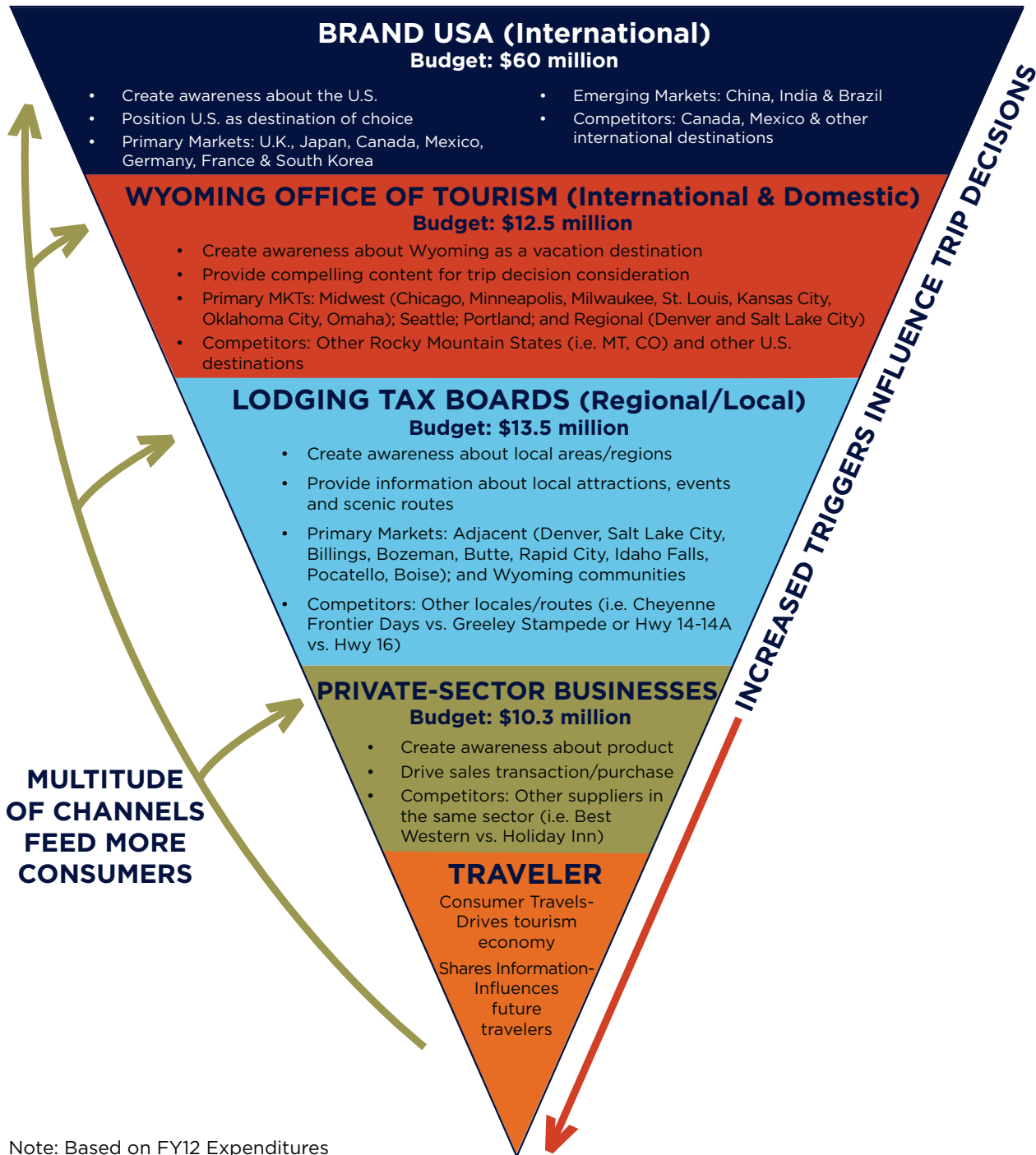


ADDITIONAL VISITOR SPENDING
\$3.1 Billion
↑ 7.6%



DRIVING TRAVEL DEMAND

How the Marketing Chain Succeeds



Note: Based on FY12 Expenditures



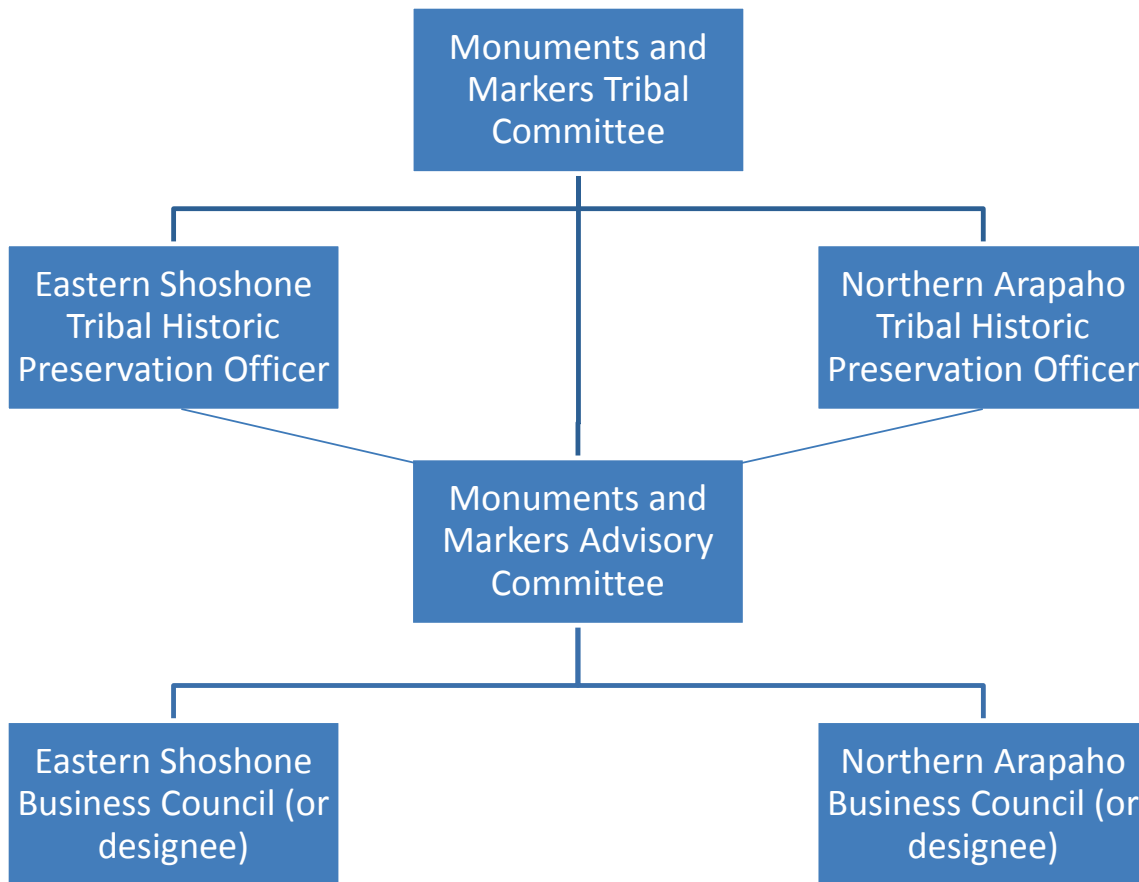
Appendix D

***State Historic Preservation
Office Process for Approval Chart***

***Contact List
Grant Opportunities***

Teepee detail

State Historic Preservation Office Process for Approval of Interpretive Media on the Wind River Indian Reservation



The approval process is coordinated by the Monuments and Markers Program Manager for the State Historic Preservation Office.

Monuments and Markers Tribal Committee

Beginning in 2014, the Monuments and Markers Tribal Committee will become a formalized committee, organized under bylaws and operating using Robert’s Rules of Order. Committee members will be recommended to the Director of State Parks and Cultural Resources by the Eastern Shoshone Tribal Liaison and the Northern Arapaho Tribal Liaison. If the Liaisons are unable to make recommendations, the Tribal Historic Preservation Officer from the appropriate tribe will make the recommendation. Membership of the committee will consist of 4 Eastern Shoshone and 4 Northern Arapaho, with the Tribal Liaisons serving as co-chairs. The SHPO Monuments and Markers Program Coordinator will serve as staff support to the committee. Tribal members, as well as any member of the general public, may bring topics to the Committee for discussion. Final decisions of the Committee will be decided by majority vote.

Contact List

Wyoming State Historic Preservation Office

2301 Central Avenue
Cheyenne, WY 82002
State Historic Preservation Officer – 307-777-6311
Monuments and Markers Program Coordinator –
307-777-6179

Wyoming Office of Tourism

5611 High Plains Road
Cheyenne, WY 82007
Sign Grant Program Manager – 307-777-2887

Center for Design and Interpretation

US Forest Service
Rocky Mountain Region
740 Simms Street
Golden, CO 80401
303-275-5350

State Parks, Historic Sites & Trails

2301 Central Avenue
Cheyenne, WY 82002
Interpretive Planner – 307-777-6968

Eastern Shoshone Tribal Historic Preservation Office

P.O. Box 538
Fort Washakie, WY 82514
307-332-2081

Northern Arapaho Tribal Historic Preservation Office

P.O. Box 396
Fort Washakie, WY 82514
307-856-1628

Wind River Visitors Council

263 N. 8th Street
Lander, WY 82520
307-332-5546

Future Partnerships:

American Indian Alaska Native Tourism Association
Bureau of Indian Affairs
Bureau of Land Management
Bureau of Reclamation
Greater Yellowstone Coalition
National Park Service
United States Forest Service
United States Office of Tribal Relations



Headdress detail

Grant Opportunities for Interpretive Projects for the Eastern Shoshone and Northern Arapaho Tribes:

Wyoming Office of Tourism Sign Grant Program

5611 High Plains Road
 Cheyenne, WY 82007
 Sign Grant Program Manager –
 307-777-2887
wyomingofficeoftourism.gov
 Award amount varies

Wyoming Cultural Trust Fund

2301 Central Avenue
 Cheyenne, WY 82002
 Cultural Trust Fund Administrator –
 307-777-6312
<http://wyospcr.state.wy.us/CTF/>
 Award amount not to exceed \$50,000

SHPO Certified Local Government Grants

(for projects being nominated by the Fremont County Historic Preservation Commission)
 2301 Central Avenue
 Cheyenne, WY 82002
 Certified Local Government Program Manager –
 307-777-3418
<http://wyoshpo.state.wy.us/CLG/Index.aspx>
 Award amount greater than \$3,000

Wyoming Humanities Council

1315 E. Lewis Street
 Laramie, WY 82072
 307-721-9243
<http://wyominghumanitiescouncil.com/>
 Award amount \$2,000 - \$10,000

National Endowment for the Humanities

Division of Public Programs
 National Endowment for the Humanities
 Room 426
 1100 Pennsylvania Avenue NW
 Washington, DC 20506
 202-606-8269
<http://www.neh.gov/grants/public/americas-historical-and-cultural-organizations-implementation-grants>
 Award amount not to exceed \$400,000

National Trust for Historic Preservation

1785 Massachusetts Avenue NW
 Washington, DC 20036-2117
 800-944-6847
<http://www.preservationnation.org/resources/find-funding/special-funds/#.UaZYg0A-abM>
 Award amount \$2,500 - \$10,000

Laura Jane Musser Fund

ljmusserfund@earthlink.net
<http://www.musserfund.org/>
 Award not to exceed \$30,000

Wyoming Arts Council

2320 Capitol Avenue
 Cheyenne, WY 82002
 307-777-7742
<http://wyoarts.state.wy.us/grants/>
 Award amount varies

In addition to the above grant programs, opportunities exist to partner with federal, state, and local agencies, as well as private organizations.

Herman St. Clair, Eastern Shoshone





Appendix E

Conservation Education and Wyoming State Standards

Project Wild Example

Central Wyoming College display

Conservation Education on the Wind River Indian Reservation

Any programs or interpretive experiences for younger audiences can be coordinated to meet education state standards for the State of Wyoming. These standards generally fall within the Science and or Performing Arts standards. State standards can be accessed at these website locations.

Science standards:

http://edu.wyoming.gov/sf-docs/publications/Standards_2008_Science_PDF

Performing Arts standards:

<http://edu.wyoming.gov/sf-docs/standards/2012-fine-performing-arts-standards---draft.pdf>

The following activity is an example of conservation activities that could be implemented and that meet state educational standards. This example is taken from the Project Wild curriculum developed by the Colorado Division of Wildlife, used for over 25 years to promote wildlife conservation. For more information, see <http://projectwild.org>.



Ethete Pow Wow. Photo by Jennie Hutchinson.



Oh Deer!

Objectives

Students will (1) identify and describe food, water, and shelter as three essential components of habitat; (2) describe factors that influence carrying capacity; (3) define “limiting factors” and give examples; and (4) recognize that some fluctuations in wildlife populations are natural as ecological systems undergo constant change.

Method

Students portray deer and habitat components in a physical activity.

Materials

An area—either indoors or outdoors—large enough for students to run (e.g., playing field), chalkboard or flip chart, writing materials

<p>Grade Level: 5–8</p> <p>Subject Areas: Science, Environmental Education, Mathematics, Expressive Arts</p> <p>Duration: one 30- to 45-minute session</p> <p>Group Size: 15 and larger recommended</p> <p>Setting: indoors or outdoors; large area for running needed</p> <p>Conceptual Framework Topic Reference: WPIIA, WPIIA2, WPIIA2a, WPIIA2a1, WPIIA2a2b, WPIIA2a2ci, WPIIA2a2cii</p> <p>Key Terms: habitat, limiting factors, predator, prey, population, balance of nature, ecosystem</p> <p>Appendices: Simulations, Ecosystem, Early Childhood</p>

Background

Carrying capacity refers to the dynamic balance between the availability of habitat components and the number of animals the habitat can support. A variety of factors related to carrying capacity affect the ability of wildlife species to successfully reproduce and to maintain their populations over time. The most fundamental of life’s necessities for any animal are food, water, shelter, and space in a suitable arrangement. Without these essential components, animals cannot survive.

However, some naturally caused and culturally induced limiting factors serve to prevent wildlife populations from reproducing in numbers greater than their habitat can support. Disease, predator and prey relationships, varying impacts of weather conditions from season to season (e.g., early freezing, heavy snows, flooding, drought), accidents, environmental pollution, and habitat destruction and degradation are among these factors. An excess of such limiting factors leads to threatening, endangering, and eliminating whole species of animals.

This activity illustrates that

- good habitat is the key to wildlife survival,
- a population will continue to increase in size until some limiting factors are imposed,
- limiting factors contribute to fluctuations in wildlife populations, and
- nature is never in “balance,” but is constantly is changing.

Wildlife populations are not static. They continuously fluctuate in response to a variety of stimulating and limiting factors. We tend to speak of limiting factors as applying to a single species, although one factor may affect many species.



Appendix F **Tribal Sovereignty**

Chief Washakie statue in front of the Wyoming State Capitol Building. Photo by Richard Collier.

Tribal Sovereignty

Tribal sovereignty is an inherent power. Inherent means “essential character/belongs by nature.” Throughout North and South America, the creation stories of tribal nations tell of our existence since “time immemorial.” Before Europeans/Spaniards ever set foot on this continent, every indigenous nation had land, inventions, language, music, religion, family, and a social structure, and a functioning, viable government. Every individual within the tribe held a specific position or job, from the youngest child to the oldest tribal member. The doctrine of tribal sovereignty was articulated by Chief Justice John Marshall in the early 1800s.

The relationship between the federal government and Indian Nation was initially formulated in three supreme court cases known as the Marshall Trilogy. Chief Justice John Marshall authored the Opinions.

This is the system of government that exists in the United States. Indian Nations work with the federal government on a government to government basis – at the same level.

Indian tribes “have always been considered as distinct, independent, political communities, retaining their original natural rights ... the settled doctrine of the law of nations is, that a weaker power does not surrender its independence – its right to self-government – by associating with a stronger, and taking its protection.” – Chief Justice John Marshall in *Worcester v. Georgia*

Fundamental Powers of Indian Tribes

1. Government Formation
2. Membership
3. Police Power
4. Administer Justice
5. Exclusions
6. Charter Business Organizations
7. Sovereign Immunity

*From Sara Robinson, Eastern Shoshone Tribal Liaison to the State of Wyoming, May 2013



Littleshield family dancers. Photo by Jennie Hutchinson.

Per Capita Payments

Monthly payments received by each enrolled member of both the Shoshone and Arapaho tribes. The money comes from oil and gas leases, grazing leases, and other income-producing activities on reservation land. The payments are split in half with each tribe receiving half. Each tribe then provides its members with the monthly payment while also reserving some with which to run the tribal government.

*Sara Wiles, *Arapaho Journeys*, p. 8, 241.

“It is important to recall that per capita payments are not a ‘government dole’ but are monies from tribal income distributed to individual tribal members, analogous to stock dividends from the tribe to its ‘stockholders,’ the individual tribal members.” The Shoshone and Arapaho received authorization from Congress for royalty payments on reservation leases in 1924 and 1927; however, the mechanism for distributing the money as per capita payments was not approved until 1947.

*Flynn, *Tribal Government*, p. 52.



Horses near Ethete, Wyoming.

Appendix G

Early Portal Concepts

Portal Entry – Original Sculptural Work. In addition to the Crescent family of signage structures, two locations for sculptural portal entry markers have been identified on the reservation and other locations have been identified for scaled-down portal entry markers. The purpose of the portal entry concepts shown in this document is to suggest a few of the many possibilities for a dramatic portal entry. The tribes could collaborate with an artist to develop an original, commissioned sculptural work as part of a portal entry marker. Numerous other concepts might also be explored as possibilities for a dramatic portal entry. They could include:

- **Contemporary images** of tribal members and their allegiance to their tribes or service to our country (e.g., mounted riders carrying U.S. or tribal **flags**),
- Other means of expression, such as **dance**, that are important to the identities of both tribes.
- Images reflecting the outstanding **natural features** and landscape of the Wind River Reservation,
- Images similar to the Legend Rock or other local **petroglyphs**,
- **Stylized tipi** images.

Subject matter or theme is just one component of the entry statement. Materials choices, style (representational versus abstract), scale, and color are equally important in creating a dramatic entry marker that reflects the values of the tribes.



Conceptual Portal Entry Option 2 – Stylized images, horse and woman, bronze sculpture.



Conceptual Portal Entry Option 3 – Representational images, horse and man, bronze sculpture with glass mosaic inlay.



Left: Conceptual Portal Entry for Secondary Portals – Crescent form with bas-relief of primary portal entry sculpture.

Appendix H

Eastern Shoshone Traditional Use Study

Click on the live link below to pull up the Eastern Shoshone Traditional Use Study PDF. You must have access to the internet and Adobe Reader installed to view the document.

<http://wyoshpo.state.wy.us/pdf/NPSCulturecenterFinalReportPDF.pdf>

**Eastern Shoshone Traditional Use Study
for Yellowstone National Park,
Grand Teton National Park and National Elk Refuge**

FINAL REPORT

Prepared for

**The U.S. Department of the Interior: The National Park Service
(Yellowstone National Park and Grand Teton National Park)
and
the U.S. Fish and Wildlife Service
(National Elk Refuge)**

Cooperative Agreement Number H1580060007

Prepared by

**Eastern Shoshone Tribal Cultural Center
Reba Teran, Eastern Shoshone Language Coordinator
Raphaella Q. Stump, Grants, Eastern Shoshone Tribe
Glenda Trospen, Director**

and

**Eastern Shoshone Tribe
Wind River Indian Reservation, Wyoming**

October 13, 2008

Appendix I

Acknowledgment of Thanks to All Participants

The planning team gratefully acknowledges all the Wind River Indian Reservation residents, elders from both the Eastern Shoshone and Northern Arapaho tribes, and tribal government leaders and employees for donating their time, energy, and effort to the creation of this interpretive plan. Appreciation is also expressed to the staff and committee members who gave input and assistance in reviews of this plan. We also appreciate the contributions from and coordination with federal, state, and county agencies, and local community members. Thanks also to the Wind River Casino and the Shoshone Rose Casino for assisting in providing meeting space and assistance with food during open houses and review sessions.

While many contributed to this project, a few specific individuals need to be mentioned for the countless hours they spent making this project a success:

<i>Gary Collins, Northern Arapaho Tribal Liaison</i>	
<i>Sara Robinson, Eastern Shoshone Tribal Liaison</i>	
<i>Darlene Conrad, Northern Arapaho Tribal Historic Preservation Officer</i>	
<i>Mark and Yufna Soldier Wolf</i>	<i>Sergio Maldonado</i>
<i>John Washakie</i>	<i>Howard Brown</i>
<i>Raphaelita and Raphaella Stump</i>	<i>Starr Weed, Sr.</i>

In memory of Edward L. Wadda, Eastern Shoshone Tribal Liaison to the State of Wyoming 2005 – 2012.

“Walk with awareness, be mindful and respectful.”
 Al Burson
 Northern Arapaho Elder

Accepted by the Eastern Shoshone Business Council and the Northern Arapaho Business Council November 2013.



Lupine flowers by Aleksey Stimmer.